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MANKIND

QUARTERLY

— *mala opinio bene parta delectet* —

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Dangers in Propaganda for Population Limitation

By R. GAYRE OF GAYRE

The twentieth century has seen a population increase of an unprecedented kind. This increase is bringing widespread pollution to the earth. Lakes which for millennia have had settled populations on their banks, with fresh water from which to draw as well as from which to obtain fish, are now becoming polluted through sewage. This is becoming an intolerable menace. It is happening to some of the Swiss and other lakes. The shores of the Great Lakes of the United States, the Firth of Forth, large stretches of the Irish Sea, all are being so heavily polluted that governments and local authorities of every kind are becoming alarmed.

The effect on nature of this population increase is augmented by the fact that at this very time man has reached a stage of technical development which surpasses in one century all that has gone before during his long history. The result of this is that pouring into lakes and rivers there is not merely sewage but every sort of chemical waste, some of it well-nigh indestructable. At the same time the atmosphere is becoming so polluted that various forms of fog and cloud covers are being developed which will seriously affect the survival of plant and animal life as well as that of man. While this is happening, man is destroying his environment by ruthless exploitation. Whole species are being wiped out—this is particularly so in the sea. The coral which protects the shores of many countries is being destroyed. Through over-fishing and pollution combined, fish are no longer available in many parts of the ocean where formerly they were plentiful. Man has also destroyed, as he has done all through his history, but today with an energy never seen before, the forests and other natural vegetation which conserve water power, the fertility of the soil, and purify the air that he is so rapidly polluting.

It is not surprising, therefore, that at such a time mankind, which has remained so indifferent to these matters, should suddenly become alarmed and begin in a panic to make proposals to meet these overwhelming dangers which are suddenly descending upon us. A good example of this is the statement made recently by the Duke of Edinburgh for the limitation of family reproduction. Before me as I write I have a publication of the Zero Population Growth organisation of Washington, the sum total of the propaganda of which is on the same lines as that of Prince Philip, that families should be restricted to two and no more.

The objection to these proposals is that first of all they are made by people in advanced societies who are rightly genuinely alarmed. Therefore the appeal is directed to more developed communities and,

if our experience with birth control since its inception is any guide, to the more intelligent elements within them. This means that the limitation is exercised by the genetically best endowed parts of the population, while it has little or no immediate effect on the rest. This state of affairs has existed for half a century. In this period we have seen the size of the families of the professional and other classes drastically reduced, while the reduction in that of the labouring classes in some countries has not occurred, or where it has in others, not in anything like the same proportion.

During this period when all the pressure has been brought to bear upon the most advanced nations, and particularly upon their intelligent leadership groups, to reduce their populations, we have seen the populations of the underdeveloped countries leaping forward in bound after bound. The impact of direct aid, through missionary hospitals, through paternalism from advanced countries in their dependent territories, through indirect aid, through all the agencies of health and welfare produced by the international organisations, and because of the huge grants coming from the United States, United Kingdom and European countries in particular, has been to create a population explosion of an unprecedented kind. Now for the first time in the history of these peoples they are not dying in as large numbers in childhood as formerly. Their death rate from malnutrition is reduced, and their life span is increased. They are able to reproduce to a much fuller extent than ever before. The outcome is that a situation will arise in which the demands of the underdeveloped peoples on the advanced powers will become so great that the standards of living and welfare of the White countries will be pulled down in order to relieve the ever existent poverty and distress in the underdeveloped nations, which is aggravated by their headlong population explosion.

Therefore, while it is self-evident that the population of the world should be stabilised, it is clear that the thinking on this matter which is current today will do more harm than good. For it is not directed to the source from which the danger in fact comes. The need is to stabilise the populations of Africa, Asia, and Latin America, and then the less well-endowed genetically among the European populations throughout the world, before any pressure is brought to bear for further limitation on the more intelligent classes among which a large part are already practising birth control.

In the present climate of opinion, with the readiness of advanced countries to appease the backward, one sees no possibility of this. The first thing which would occur would be a cry of genocide which would be raised from the Zambesi to the Nile, and from the Indus to the Ganges. In fact some of the political thinkers of the so-called under-developed world regard their population explosion as an actual asset in the racist war which they are prosecuting against the Caucasoid nations.

Instead, therefore, of a rational solution being applied, it is likely, in the end when the possibility of such has passed, to be one of a ruthless order of natural selection. One foresees a situation in which the advanced nations will refuse to go on bearing indefinitely the ever-heavier burden of an ever expanding aid, and when that happens, starvation will become an ever-increasing menace in Black Africa, India, and other parts of Asia. This will exert its own control, and stabilise the expansion of the underdeveloped nations. Since we have allowed the problem to reach its present proportions, it could lead to wars of attrition which, with the starvation and disease they will bring with them, will solve the problem for us.

In their own defence, fearing the destruction of this environment, the advanced peoples may be forced to take radical steps to control their own reproduction rates and, if so, the disproportion which already exists between them and the underdeveloped peoples will be further increased. If this should occur, the élite upon whom the advancement of mankind depends will be further reduced, as it will be these elements which will be the more ready to comply with the need to restrict breeding. This is the way not of evolution but of disaster for the whole of mankind.

Mankind is on the brink of a great cataclysm. Reproduction has to be controlled and stabilised. The suggested method of starting with the Caucasoid nations, and their advanced classes first, is only a way to increase the extent of the disaster. For if there is to be any élite anywhere which can be numerous enough to exert the leadership it must give, it should increase rather than decrease its reproduction, even in the face of a world population explosion and a deterioration of the environment of unprecedented magnitude, such as is now beginning to occur. Only then will there be the people of intelligence who can grapple with these problems. In other words, unless natural selection begins once more to assert itself, mankind is, at the best, going to be thrown down to a lower stage of development through the elimination of the more able genetic elements and the expansion at their expense of the less able; or, at worst, it is doomed.

CORRIGENDUM

In Vol. XI, No. 4, on page 196, line 35: for "White male" read "Black male".

Chromosomes and Intelligence

By ROBERT E. KUTTNER

There is general agreement among biologists and psychologists that intelligence is inherited. The difficulties and disputes arise when the mechanism of this relationship has to be described. There is also the problem of defining "intelligence." This term obviously covers a multitude of mental abilities and these need not be inherited as a unit. There are mathematical wizards and musical geniuses who inherit their abilities from equally talented parents but who lack other intellectual qualities that make up overall general psychometric "intelligence" which is what is measured by tests. Another source of confusion is the fact that what is inherited is capacity and not a fixed pattern of organized behavior. Environmental influences must also be considered because good homes and good schools extract the maximum potential out of any inborn capacity.

Research on identical twins has demonstrated that about two-thirds of a person's IQ score is due to genetic endowment and the remaining one-third is governed by factors that can be modified by environment and training. The more carefully the statistical work is done, the greater the estimate for genetic influence. But it is not enough to say that "intelligence" is inherited. Certainly, behavior is an attribute of the nervous system which is itself an inherited anatomical reality. This bit of information does not explain how differences in behavior are inherited by normal individuals with presumably normal nervous systems.

Biologists have long known that the blueprints or architectural plans for all living organisms are contained in the nuclei of cells. The controlling structures are called chromosomes and every higher plant or animal has its own characteristic complement with distinct sizes and shapes. A cell nucleus may possess three or four such bodies or several score, and the number is definite for each species. Chromosomes can be seen under a microscope only during certain phases of cell division and then only if stained with chemical dyes. The actual carriers of biological information, the true "memory" of the cell, are called genes and many thousands of these smaller units are arranged as bands on every chromosome strand. When a cell divides, a duplicate set of genes is made for the sister cell so that it is an identical copy of the original cell. When a sexual organism reproduces itself, the sperm and egg cell from male and female parent each contain a single set of genes and when these combine to form a new organism, both parents contribute equally to the inherited traits.

The gene is composed of complex substances that can be altered by molecular accidents or by radiation. When this happens, the

gene is said to be changed or "mutated." An altered or damaged gene, if inherited from one parent, may reveal itself in the offspring by some deficiency. This is especially true if both parents pass down to their children some mutated gene. For example, when the genes responsible for making skin pigment are "mutant," an individual will be an albino.

Genetic changes can be detected when an organism shows some abnormality and the condition runs in the family over several generations. If the genes are involved in regulating the growth, maturation, or nutrition of the brain, either directly or indirectly, and a harmful mutation is inherited, then a feeble-minded or retarded child might result. Many inborn diseases with devastating effects on intellect are known and are listed in pediatric and psychiatric textbooks. Usually a child must inherit a defective gene from each parent since a single normal gene from one parent may be sufficient to compensate for the abnormal gene from the other parent.

The fact that inborn diseases exist and have severe consequences for mental functioning falls short of being a perfect demonstration of the connection between heredity and IQ. It can be expected that a chemical defect which poisons the brain cells, or prevents them from utilizing nutritional substances, will have profoundly damaging effects on intelligence. A damaged brain cannot be normal, and such inherited conditions show all facets of intellectual function about equally retarded. What needs demonstration is how individuals in the normal range of intelligence inherit their differences. An analogy may be helpful here. If one wants to learn which of two factories produces the fastest automobile, two standard models can be raced and the results will indicate which was designed or assembled better. But to race a motor car with a flat tyre or one that cannot burn fuel properly proves nothing. Likewise, inherited mental deficiency proves only that damaged nervous systems do not function well; it does not prove that differences in intelligence between normal individuals are inherited or not.

Progress is being made in this incredibly difficult field. Of course, no association with a single gene is possible for any trait since these units of inheritance are almost invisible by present techniques and their mapping and pinpointing on chromosomes has hardly begun for most species. But there is information on what genes and what functions are located on a readily identifiable human chromosome. Man has twenty-three pairs of chromosomes, one of each pair constituting a complete set received from each parent. Twenty-two pairs are composed of exact duplicates, each member of a pair being indistinguishable from the other. But for the twenty-third pair there are differences between male and female. Because male and female differ by the appearance of their twenty-third pair of chromosomes, these bodies are called the sex chromosomes. The female has two X-chromosomes, the male has one X-chromosome and a

smaller body paired with it called the Y-chromosome. The female sex chromosome complement is written as XX and the male complement is represented as XY. While members of other chromosome pairs are duplicates of each other and theoretically interchangeable without influencing sex or other somatic traits, this is not true for the sex chromosome pair.

No one knows how many genes are localized on the X-chromosome or the Y-chromosome. Since the former is much larger, it probably carries many hundreds of genes. Not all of these genes are involved in determining the sexual traits of the bearer. A woman is fortunate in having two X-chromosomes since if one has a defective gene, the X-chromosome from the other parent can compensate for the abnormal gene. For example, a gene on the X-chromosome fashions the biochemical equipment for color vision. If a male inherits an X-chromosome from his mother which has a defective color vision gene, then he is born without the ability to see all the colors of the spectrum. A female inheriting the same X-chromosome can escape this problem by inheriting a normal X-chromosome from the other parent. One normal X-chromosome is all that is needed to generate the retinal apparatus for detecting color. The Y-chromosome lacks a gene to correct this deficiency on the X-chromosome and the XY male is therefore genetically vulnerable to color blindness.

There are other sex chromosome-linked diseases that can be preferentially inherited by males. Far more grave than color blindness is hemophilia, a disorder in which blood fails to clot properly and the victims are in danger of bleeding to death after slight cuts. A necessary blood factor for blood clotting is manufactured in the body under the aegis of a gene on the X-chromosome. Once again, women have two X-chromosomes and are protected from this disease since the odds are strong that they will have at least one normal X-chromosome. A male, with only one X-chromosome, will inherit the bleeding disease if his single X-chromosome possesses the damaged or mutated gene.

It is clear that not all genes on the X-chromosome (and probably on the Y-chromosome) have a role in maintaining differences between the sexes. These bodies may be called the sex chromosomes because they are distinguishable in males and females, but it is not implied that all of the genes on these chromosome particles are devoted to producing sexual differences. This subject is well treated in most standard genetics books.¹ It must not be supposed that everything controlling the allocation of X- and Y-chromosomes always goes smoothly. An egg or sperm cell may experience an incomplete sharing of the chromosomes at the time of production, at the time

¹ C. Stern, *Principles of Human Genetics*, W. H. Freeman and Co., San Francisco, 1960, 2nd. ed., ch. 2, p. 21; ch. 13, p. 218.

of fertilization, or due to some other cellular accident. Individuals may be born who lack one of a pair of sex chromosomes or who have an extra sex chromosome. This imbalance almost always results in a medically recognized condition which can be helped but not corrected, and which contributes much to our knowledge.

It has been found that men with the XYY chromosome complement (an extra Y-chromosome) are frequently anti-social and dominated by aggressive impulses. These "supermales" tend to grow taller than normal males and often are scarred by facial acne. They may have a record of frequent arrests and numbers of them have been sorted out from institutions for the confinement of violent criminals or retardates. The screening is done by scraping cells from the inner cheek or by growing white blood cells in culture, and examining the material for the extra Y-chromosome. These individuals may be called "supermales" but they are not notably masculine in sexual activities other than a proneness to aggressive behavior. Nor do all males with XYY sex chromosome complement end up in prison. An XYY male may be destined to have more difficulty in adjusting to society than a normal XY male, but he is not predestined to fail. Several reports on the XYY male have appeared suggesting mental subnormalities and neurological signs.² This is not yet conclusive since individuals with normal IQ are also found, though these may also have behavior problems.

What is apparent from the study of XYY men is that a component of behavior has been accentuated by the presence of an extra chromosome. Intelligence has not been benefited, perhaps even reduced, but masculine aggressiveness has been enhanced, and the height differential between male and female increased. This kind of evidence brings us close to elucidating the genetic or chromosomal determinants of behavior.

Another spectacular advance followed from the study of Turner's syndrome. In this condition, women are born with only one X-chromosome. This is written as XO to distinguish the disorder from the XX sex chromosome complement of normal women. As originally described, women with Turner's syndrome are short, have rudimentary sex organs, and a webbed neck.³ More astonishing, when a battery of psychological tests are given, these individuals will show a normal verbal intelligence but are markedly deficient on other sections of the Wechsler Scales. These persons have poor scores on performance tests involving object assembly and block design. This is so characteristic of Turner's syndrome, that these

² P. A. Jacobs, M. Brunton, M. Melville, R. Brittain, and W. McClemon, "Aggressive Behaviour, Mental Subnormality, and the XYY Male," *Nature*, Vol. 208, 1965, p. 1351; R. F. Daly, "Neurological Abnormalities in XYY Males," *Nature*, Vol. 221, 1969, p. 472.

³ H. H. Turner, "A Syndrome of Infantilism, Congenital Webbed Neck, and Cubitus Valgus," *Endocrinology*, Vol. 23, 1938, p. 566.

women are said to have space-form blindness. Their ability to perceive objects and relationships in space is very inferior. Naturally, such an important observation has been independently confirmed by several investigators.⁴

The defect is aptly named. A female with only one X-chromosome who has space-form blindness will have poor drawing ability even if she is of otherwise normal intelligence.⁵ Her memory for geometric patterns will be inferior and she will have difficulty in making good copies of what she sees. Though she will be able to identify her left and right hands, she may have trouble in naming the left and right sides of persons facing her. Yet such individuals show no impairment of linguistic skills and have good or average verbal comprehension. It therefore seems fair to conclude that the X-chromosome carries genes that control or regulate this distinct aspect of general intelligence. Having only one X-chromosome leaves individuals with Turner's syndrome with decreased performance abilities but with no defect on verbal tests. These women are also slightly below normal on arithmetic tests and on recalling digit spans.

As one author has mentioned, there is a problem here. If an XO female is weak on space-form tests because she has only one X-chromosome, why is it that males who are XY and also equipped with only one X-chromosome, either normal or quite superior on space-form perception tests? This question has been posed and there is no answer.⁶ However, it is possible that the Y-chromosome has a gene that contributes to this skill. This is likely since the normal XY male is slightly superior to the normal XX female on space-form perception tasks.

With genes for aggressiveness localized on the Y-chromosome and genes for space-form perception carried on the X-chromosome, a good beginning has been made for the vital research that will ultimately associate each small aspect or part of mental ability with a discrete subcellular unit of inheritance. Methods today are not capable of ablating a single gene from a chromosome in a fertilized egg, but future investigators will have such procedures in mind when techniques develop to the required degree of precision. Out of such work may also come the tools for repairing the unfortunate victims

⁴ J. W. Shaffer, "A Specific Deficit Observed in Gonadal Aplasia," *Journal of Clinical Psychology*, Vol. 18, 1962, p. 403; J. Money, "Cytogenetic and Psychosexual Incongruities with a Note on Space-Form Blindness," *American Journal of Psychiatry*, Vol. 119, 1963, p. 820; J. Money, "Two Cytogenetic Syndromes: Psychological Comparisons: Intelligence and Specific-Factor Quotients," *Journal of Psychiatric Research*, Vol. 2, 1964, p. 223.

⁵ H. Cohen, "Psychological Test Findings in Adolescents Having Ovarian Dysgenesis," *Psychosomatic Medicine*, Vol. 34, 1962, p. 249.

⁶ D. C. Garron and L. R. Vander Stoep, "Personality and Intelligence in Turner's Syndrome," *Archives of General Psychiatry*, Vol. 21, 1969, p. 339.

of genetic accidents who are deprived of a full spectrum of normal intelligence.

Genes may manufacture special chemical catalysts or cell organizing substances. When these are isolated and identified, they may be produced in laboratories and then used as highly specific brain stimulants that greatly improve mental abilities. Or they may bring to normal levels of performance those individuals who are deficient in some component of behaviour. Whatever the future may bring, and however the legal and ethical problems of these discoveries may be resolved, at the minimum we may expect that the mystery of how intelligence is inherited will ultimately be unveiled. We already know enough from these studies on nature's accidents to be certain that mental capacities are as definitely inherited as are the physical parts of the body. The extreme Environmentalists and the Neo-Lysenkoists are plainly refuted and completely out-of-date in the light of these chromosomal discoveries.

Trouble on the Campus: Black Power's Educational System

By FRANK C. J. MCGURK

During the 1880s, Sir Francis Galton, a cousin of Charles Darwin and equally famous, led the new movement to test mental abilities from his laboratory in London. During the 1890s, leadership in this field passed to James McKean Cattell, an American, who built his laboratory at the University of Pennsylvania. France assumed the leading rôle during the 1900s; it was in this period that Alfred Binet and his associates were responding to a plea from the French government to devise a mental test that would exclude incompetent French children from the French schools.

The philosophy of the period was that mentally slow children could neither learn as fast nor learn as much as normal and bright children. It was held further, that mixing dull and bright children in the learning situation benefited neither; exposure to learning would not help the dull child but could deprive the bright or average child. Consequently, it was considered to be wasted money and effort to attempt to educate slow children, and while they were originally excluded from public education, they were later accepted for enrolment in modified school curriculae.

It is, perhaps, impossible to tell when the new educational speculation began, but it is clear today that the earlier education is now completely rejected. Public education is now considered to be the right of all children — the bright, the average, and the dull. It might even be appropriate to say that the new speculation does not recognize bright or dull children and that the work of Galton, Cattell, Binet, Münsterberg, and Ebbinghaus is to be discarded. Today, the speculation is that all children are average, or that they will so become after a relatively short exposure to the teaching process. Oddly, the current teaching speculation makes more use of mental tests than the earlier philosophy, but today's mental tests are used to indicate those areas of the mind which were ravaged by environmental deficiencies but which, by the application of the proper teaching techniques, will be made whole again. Basic to this is the notion that a beneficent government will lavish uncountable millions of dollars on the new teaching methods. The individual need do no more than submit himself to the new procedure. He does not have to learn; he simply needs to be taught.

An essential part of the American delusion is the belief that the educational experiences one has today will, somehow, be

beneficial to one's children. In Russia, this is clearly stated in the theories of Lysenko — that the proper teaching of Communist doctrine to today's youth will result in a new generation of better Communists. In both cases it is a belief in the doctrine of the inheritance of acquired characteristics which was rejected by science as long ago as 1800.

It follows from the belief in the inheritance of acquired traits that education will cure all social ills. Education will make everyone equal, either by raising up the dull, by pulling down the bright, or by both. It is believed that, since the benefits of education are passed on to one's offspring, giving everyone the same education will result in a nation of mentally high-grade people and that this will take only a few generations to accomplish. When everyone is alike, there will be no more social ills.

It would, thus, have been astonishing if the Black Power movement had not seized upon education as a remedy for racial inequalities. The movement to desegregate schools, which pre-dates the Black Power movement, led straight in this direction. The allegedly magical powers of education had been taught to Negro as well as to the White population, and it was obvious to assume that what would improve the White would improve the Negro. It was natural for the Black Power movement to have turned to something considered so potent. Yet, while they accepted education as the important cure-all, the Negro leaders also saw a need for reforms in the educational system which, they thought, would speed up the equalizing process. Unquestionably, Black Power sought and found influence in the primary and secondary schools, but it is at the college level that the full force of that movement is felt.

While the Black Power movement endorsed the idea of equal educational opportunities for the Negro, this was already provided by law. The novel contribution from Black Power was a direct attack on college standards — both entrance standards and course standards. This was to fit the college system to the Negro's needs.

In theory, at least, all colleges have some criteria whereby students are accepted for admission. Some colleges maintain high standards by rigid enforcement of these standards, and other colleges simply do not. Thus, it may be entirely reasonable that the Black Power movement has little respect for the prevailing entrance standards in the usual American college. However, the argument used by the Negro to destroy collegiate standards is more devious than the relatively simple (and demonstrable) argument that many White colleges are not impressive in the establishment and maintenance of standards. The Negro argues that the former slave status of his ancestor (now five or six generations ago), and the life of segregation that followed slavery,

forced upon the current generation of Negroes an inability to equal White scholastic achievement. Oddly, the Negro leaders never tell how this disability came about; to admit that it was inherited would be contrary to the environmental bias which is basic to all Negro argument in this field. Somehow, something that happened to an ancestral generation is still operating on the present Negro generation even after the passage of some 15 generations. Unknown as such a thing is in the biological sciences, it is accepted without concern by the Negro leaders and social studies.

It means little to point out to the Negroes that before their ancestors came to America as slaves, these same ancestors had lived in an African rain forest in a culture not far removed from the Stone Age, where the wheel was unknown, where no written language existed until the White man came, and where no attempt was ever made to exploit one of the richest environments on earth.

One wonders why the conditions of slavery were any more destructive to the Negro than the primitive life that preceded it. It seems more reasonable to think that the factors that made it impossible for the Niger-Congo Negro to rise out of his backward existence were the ones that led to his enslavement (even by other, more advanced, groups of Negroes) and are, in turn, the ones that put him at a vast disadvantage in scholastic competition with the White man.

Why is it, also, that the very much more severe environmental influences under which the Jew lived made him the finest example of highly selected, highly intelligent *Homo sapiens*? The worst treatment claimed to have been visited on the Negro slave was not to compare with the inhuman treatment accorded the Jew in Russia and in Germany — even pre-Hitler Germany. The Jew neither asked for nor received special treatment in his climb to the top, and this can also be said about other ethnic groups. Out of the great variety of people in this country, only the Negro needs special help. Why?

Whether he realizes it or not, the Negro's revolt against the White college system is an open admission of his own inability to compete with White college students. It is calling the world's attention not to the inadequate treatment received by the Negro in America (the world is well aware of what happened to the Jew), but to the Negro's inability to achieve at the same level as the White student. This is particularly apparent in those universities which have already admitted Negroes, and where the admission standards are such that they act as a bar to the admission of large numbers of Negro students. The Negro's lack of talent is also seen in the cry of the Negro students for immediate

and unqualified re-admission of those Negroes who were dropped from college for academic failures and, in particular, in the demand that no grades be given for college courses. If no grades are given, Negroes cannot fail. Negroes of ability who demand low admission standards and no course grades are discounting their own talents.

In some instances, Negroes have argued that they were not prepared properly for college by their allegedly inferior high schools, and that they should be graded on a special grading system which is not to be applied to White students. This is an artificial means for raising the class grades of Negro students to a level closer to that of White grades and this, evidently, was considered desirable by Negro leaders. It is, however, just another indication that Negroes fail to achieve the level of White college students, and that the Negroes need special help.

Once again, it is to be said that no other ethnic group in the United States was given the special consideration now claimed by and received by the Negro college student, and every other ethnic group has contributed more to the American civilization than the Negro — without special assistance. Why is this? Why cannot the Negro compete on the same basis as any other group?

There may be a realization among the Negro students that their demands for special admission standards and special (or no) grading schemes are obvious admissions of incompetence. Thus, the current demand for special departments of Black studies may be designed to accomplish the same ends as special standards and scoring methods — that is, giving the Negro college student the status he needs but cannot earn under standards that are set by White students. The claim that such departments must be staffed by Negro professors because only a Negro can “interpret” Negro history and culture to contemporary Negro students is a very thin (and totally absurd) veil. Why could not a Jewish scholar teach these subjects? In so many other branches of scholarly endeavor, the Jews are outstanding; why not in “Black culture”?

Could it be that Negro professors would be less demanding? This might be especially so in a field about which many scholars are already skeptical. Combine the hazy concept of “Black culture” with Negro teaching staffs, and the possibility of nothing-to-teach-taught-by-undemanding-professors could easily be a substitute for lower standards in college. Add to this the further demand that Negro students and Negro faculty must control such departments even though the college must sponsor the department, and lower standards (perhaps standards even less stringent than an old-fashioned high school) become a real possibility. High standards for Negro college students are made even more remote.

These demands have made the future of American education

even more frightening to contemplate. A small, organized fraction of a minority group is blackmailing the majority into paying for a type of education the level of which insults the word college, and it is giving the majority no voice in the matter. The Department of Health, Education and Welfare has granted assurances that such a condition is inescapable.

If the normal factors of selection and free choice were permitted to operate, the Negroes could have their departments of Black studies, and most colleges would move along normally. Perhaps in this day when it is believed that everyone has a right to a college education whether capable or not, this is just; and while it hardly seems desirable that colleges and universities should burden themselves with low-grade students — Black or White — departments of study which are hardly of college caliber may solve the problem of Negro college students just as some other specialized college departments solve the problems of the low caliber White college student. In the usual operation, a college student is free to choose courses as he pleases, provided that specified basic requirements are satisfied. In this way, better students avoid courses which are taught at a low level by professors who do the best they can. Poorer students avoid courses reported to be stiff and which are taught by those who respect scholarship. In this way, an efficient and useful balance is struck for numerous colleges and universities; a great mass of students, enrolled in easy courses, provide the financial support which allows the administration the luxury of a liberal arts college.

Thus, it might easily and happily be that the better Negro and White students will shun the departments of Black culture just as they now shun courses in other subjects of like value. An efficient segregation would result — based on intellectual factors. This segregation might satisfy most of the Black Power type of student. As things stand, there is a strong feeling on the part of these Negroes that all-Negro courses are desirable, and such courses have already been established in some colleges.

It is this to which the Department of Health, Education and Welfare objects. Already, the very liberal Antioch College has been warned by the Department that its recently established Afro-American Studies Institute is in probable violation of Title VI of the Civil Rights Act of 1964. Under the terms demanded by the Negro students at Antioch, the Afro-American Studies Institute admits Negro students only. In the name of integration, freedom is hardly important, and it is reported¹ that in his reply to the Department, the president of Antioch College felt obliged to say that a “. . . literal interpretation of the Civil Rights Act by the Department would be a great tragedy.”

¹ Paul Scott in the *Birmingham News*, Alabama, 2nd March 1969.

In his description of his Afro-American Studies Institute, Antioch's president refers to it as "experimental." Apparently, the support for this "experimental" Institute is being borne largely by the American taxpayer through the Department of Health, Education and Welfare, just as so many other experimental endeavors are being supported. In the case of the above Institute, however, "experimental" is not to be thought of as that word which is used in science. Apparently, "experimental" means not-quite-so-sure-of. It means that, before the Institute can be designated as a real scholastic department of studies, texts have to be written, deeds must be originated, feats of intellectual splendor must be concocted, and Negro heroes are in great demand. In the latter instance, and in other places, the life of Malcolm X is being "reconstructed"; while he was alive he was known as a criminal to many people, but he is now to emerge from the "reconstruction" as an important Negro hero. There will be others as well qualified.

That the Negro's contribution to the American civilization has been mighty slim is indicated by the analysis of Nobel laureates. Only two Negroes appear in this roster, and both were awarded Peace prizes. On the other hand, the Jew is heavily represented among the fields of scholarly endeavor. In addition to the Nobel roster, and except for those disciplines related to the social sciences, there are very few Negro scholars either in America or elsewhere. Nathaniel Weyl's comments on textbooks in the field of Negro culture are not flattering to those textbooks, and they add another dimension in which Negro contributions are lacking.²

Black culture seems to be a myriad of claims about Negro cultural productivity. It is not a new idea at all. Twenty years ago, Clyde Kluckhohn invented a Negro culture — often called the Timbuktu Civilization because Kluckhohn centered his invention around what he called the twelfth-century University of Timbuktu. Kluckhohn³ even went so far as to contend that Negroes at this mythical university invented iron technology.

It was a Negro scholar, W. E. B. Du Bois, the first American Negro to earn a Ph.D. degree in the United States, who later forced Kluckhohn to admit that the Timbuktu culture was a gross myth which was concocted by Kluckhohn because he felt that the

² See Nathaniel Weyl's review of *Teacher's Guide to American Negro History*, *A Glorious Age in Africa*, and *Black History* under the title "New Mythology of the Negro Past," *National Review*, 8th October 1968.

³ Clyde Kluckhohn, *Mirror for Man*, McGraw-Hill, New York, 1949; Nathaniel Weyl, *The Negro in American Civilization*, Public Affairs Press, Washington DC, 1960.

Negro needed something of which to be proud. There was nothing real which merited pride, so Kluckhohn invented something.

The present Black Power movement, so far, is no more factual than the Timbuktu culture. This is not to say that the Negro has not accomplished much in this country. It is to say that none of the Negro's alleged accomplishments has been made in areas pioneered and developed by Negro thought. Weyl⁴ also points out that the Negro's contribution to the American cultural stream is lower than that of any other ethnic group in the United States and that, while the poorer of the White ethnic groups are showing clear signs of an increased contribution to the American culture, the Negro has shown no such signs.

One wonders what culture the Negro has created that could furnish material for departments of Black culture that would be comparable in richness of material with departments of physics, or departments of literature. One wonders what culture the Negro could have created that would have escaped the attention of scholars since the dawn of recorded history. If Weyl can be accepted, the real accomplishments of the Negro hardly suffice as the bases of a Negro civilization.

The very concept of a Black culture involves a contradiction. Until a few years ago, it was widely argued that there were no Negroes, and fashionable thought was that there was but one race. UNESCO outdid itself in propagandizing this idea breaking, in the process, all of the known tenets of biological science, and many of the principles of logic. The *Statement on Race*, originally issued by UNESCO as a Press release on 18th July 1950, simply has not kept pace with the changing thought in the field of race; the Black Power movement implies that the Negro, as a racial group, has always existed — at least long enough to have developed a culture.

The Negro desire to avail himself of the benefits of the American educational system, particularly at the college level, is most commendable. But the Negro will be defeating his own purpose if he destroys either the existing entrance standards or the standards of achievement — either by direct assault on these standards or by the less direct demand for departments of Black culture. Destroying these standards will mean that no distinction will be made between a Negro of intellectual quality and one lacking that quality. This is just as true for White college students and, incidentally, the current tendency for college administrators to lower college standards generally is going to be of no value to White college students — except the poorer ones. White or Black, it is to a college student's best interests to keep college standards

⁴ Nathaniel Weyl, *The Creative Elite in America*, Public Affairs Press, Washington DC, 1966.

high, and instead of trying to destroy them so that more Negroes will be able to enter college, Negro students should be trying to raise them so as to exclude as many incompetents as possible. If a college education is to be of any long-term value to any ethnic group member, college-level education must include a selective factor that separates those of high mental capacity from those who are dull. But a college education will not create high mental capacity — either in White or Negro students.

As reassuring as it is to hear glowing accounts about the benefits of education — and there are many such accounts — the very sad fact is that specific and well documented evidence about what education can do to cure social ills is completely lacking. One might wish that this were not so, and many even claim that it is not so, but when one hunts for evidence, one finds that it is so. This is one of the highly prized American delusions.

Black Power is not yet ready to be told that there is a surer, but slower, path to their goal of mental growth. The path is biological (the same one used by the White man), and even though the Black Power activists will insist loudly that they will not follow such a path, they cannot escape it. While there is not much that Black Power can do to increase the speed of biological development, there is much that they can do to slow down its progress and, without knowing it, this they seem intent upon doing.

Brain Size, Intelligence and Race—Fact and Fiction

A Critique of an Academic Lecture

By F. J. IRSIGLER

On 25th March 1969, a lecture entitled “Brain-size, Grey Matter and Race—Fact or Fiction?” was delivered in Cape Town, South Africa, by Professor P. V. Tobias, head of the Department of Anatomy at the University of the Witwatersrand, Johannesburg. Professor Tobias gave the same lecture—later called the First Raymond Hoffenberg Lecture—again at the Institute for Race Relations in Johannesburg on 25th November 1969, and on this occasion I was privileged to receive from him an invitation. I went to that Institute with great expectations but left somewhat alarmed and grossly disappointed.

Having been active in the fields of brain research and brain surgery since 1939 I felt qualified enough to submit, on 8th December 1969, in the form of a personal letter to Professor Tobias, a detailed critique of his views. What follows here is a revised and slightly supplemented version of my letter of 8th December 1969. No answer had been received by June 1970.

Professor Tobias’ lecture appeared in print under the title given above in the *American Journal of Physical Anthropology*.¹ However, it is to be noted that my criticism refers primarily to the lecture given in Johannesburg.

It was natural for everybody attending that lecture to expect an up-to-date exposé of the latest evidence of brain-size in newly discovered ape-man skulls from South and East Africa for which Professor Tobias has been personally responsible to no small extent. However, what was offered or rather hammered in to those present, in a painfully doctrinarian way, was nothing else than the basic doctrine of racial equality, invented and upheld by the equalitarian American school of so-called social anthropology. It was fathered by an immigrant from somewhere in Westphalia, Germany, by the name of Franz Boas who, in his native country, was a member of a political minority group with radical Marxist views and links.²

¹ Professor P. V. Tobias, “Brain-size, Grey Matter and Race—Fact or Fiction?” *American Journal of Physical Anthropology*, N. S., Vol. 32, No. 1, January 1970.

² Like Boas, some of the more reputed members of this school are foreigners to America: Gunnar Myrdal comes from Scandinavia, and Theodosius Dobzhansky, a professor of zoology and expert on fruit-flies, was born in the Russian city of Kiev. He wrote the foreword to Tobias’ book on chromosomes. The names of some other disciples of Boas, like Herskovits, Klineberg, Montagu and Weltfish, have a distinct non-puritan flavour.

This school succeeded in transforming, deceptively, the concept of equality of opportunity and equality before the law into that of cultural, socio-economic and genetic equality. A misinformed and ignorant public, including President Eisenhower and some members of the United States Supreme Court, were kept unaware of this subtle but far-reaching, subterfuge, and a strange sort of concept of "equality" was created which became widely accepted even outside America. It has aptly been called a scientific hoax. Like the Oedipus complex, this concept has become a kind of Sacred Cow in some quarters. However, as Professor Tobias rightly pointed out in his lecture, a hypothesis does not become true merely by repeating it over and over again.

If I am correct what Professor Tobias wished to prove in this lecture was that there are no genetic differences whatsoever between races regarding brain size and morphology (in a broad sense of this word) and, hence, no innate differences can be assumed between races, especially between Negroes and Whites, as far as their capacity for civilisation and cultural achievements is concerned. Claims as to such differences have no anatomical support in brain morphology (such as convolutional pattern, thickness of cortical layers and the like), and must be refuted.

As far as I could gather Professor Tobias did not specify whether he had in mind the well-defined cultures of different races and ethnic groups as distinguished by modern anthropologists like Ralph Linton in his *Tree of Culture*, or whether he was referring to some sort of universal human culture supposed to be equally common to all mankind—if such a thing really does exist. In any case, the two concepts should not be mixed up. According to Professor Tobias the fact that the Negroes seem to lag somewhat behind in this respect is mainly, if not exclusively, due to unfortunate and unfavourable environmental factors among which he repeatedly emphasised malnutrition. Few will agree with him that malnutrition in a pregnant mother inevitably causes undernourished or otherwise defective babies, unless one wishes to refer to a degree of starvation now hardly seen in African countries under White rule, but common in the Congo, in Nigeria, Biafra and other countries under Black or totalitarian rule.

Professor Tobias' chief opponent seemed to be F. W. Vint. He wrote some thirty-five years ago and much time was wasted in refuting his views. One wondered why? Was it not the aim of this same lecture to prove that brain size had little to do with the higher mental faculties? Hence, even if Vint and his followers are right in maintaining that there is a difference in brain size between Negroes and Whites, it would not mean very much.

Professor Tobias blamed others who have copied from Vint. But could it not be equally well argued that as far as the basic idea of genetic and cultural equality goes, Kluckhohn and Herskovits

have copied from Boas, Myrdal from Kluckhohn, Dobzhansky from Myrdal, and finally Tobias from Dobzhansky?

With regard to actual measurements of brain size, Professor Tobias had no original work of his own to offer. He has not weighed a single brain to correlate its size with the mental faculties of its possessor. He merely criticized others who had done so. He took some of their data, combined them in various ways in order to draw his own conclusions from their findings. He also gave detailed advice as to how, in his view, such measurements should be carried out in future.

I feel that in this way one can prove or disprove, as the case may be, a lot of things; it is a matter of sampling and selecting, drawing-up graphs and so on. It is doubtful whether this kind of compilatory and statistical work will impress many people who are more scientifically minded. We all know how easy it is to arrange things or to read "between lines" so that they might fit into a favoured concept. I do not wish in any way to doubt Professor Tobias' scientific integrity; but such lapses do occur without our being aware of them. It is for this reason that nowadays the method of double-blind trials is in general use. It is designed to exclude, as far as possible, subjective factors in weighing the arguments for and against, factors which may well result in slanting and subtle curving of data, especially when they are taken from others who compiled them under different circumstances and at different times. Wrong conclusions follow automatically.

It is not fair, to my mind, to blame Vint for taking, for comparison, the data collected by the Viennese scientist von Economo. He was one of the foremost brain anatomists at the time of Vint who had no brains of White people at his disposal. It may not be out of place to mention the honour accorded to von Economo: the type of encephalitis which he called *encephalitis lethargica* today bears his name.

Even if we were to admit that there is no appreciable difference in brain size or structure between the Negroes and the Caucasoids, does this *ipso facto* prove that the two races are equal in every respect? Does this prove that the Negroes have the same capacity to absorb our Western civilisation and culture in all their endless ramifications? Not only to absorb it but to sustain it and to contribute to it? Civilisation is not an achievement that once gained goes on by itself in a sort of self-perpetuating way; untiring endeavours at all intellectual and social levels are needed to keep it alive.

The fact that in Johannesburg at present we have a Bantu choir which sings beautiful Bach cantatas proves only that these people spent time and money to train their voices according to our methods and standards, and that they learned from us how the Europeans write and read music; it does not prove that the Bantu will produce, in the foreseeable future, a Bach.

Toynbee, who maintains that “the capacity for civilisation is the universal birthright of mankind,” has calculated that the Negro has still many million years ahead of him before anyone can conclude that he lacks the capacity for civilisation. This comes close to the time-table in a letter that Professor Tobias wrote to me on 21st April 1969 in which he referred to “tens and hundreds of thousands of years” of man’s future. I am reluctant to call this science; it is, at best, useless juggling with figures.

But even Toynbee admits:³

It will be seen that when we classify mankind by colour the only one of the primary races, given by this classification, which has not made a creative contribution to any one of our twenty-one civilisations is the Black Race.

Coming back to more tangible things, no one will doubt that the Melanesian female⁴ from the Bismarck Archipelago who had a brain weight of some 800 grams, is an example of modern *Homo sapiens* as perfect as Cromwell, Bismarck or Lord Byron, all of whom had brains weighing nearly 2000 grams or more. Comparing their respective contributions to Western civilisation and culture, I am sorry to say that the woman from the Bismarck Archipelago will fall rather short; or, to take things the other way round: would it not be somewhat strange to expect a Lord Byron to have done with a brain of some 800 grams?

I was unable to find in Professor Tobias’ lecture convincing evidence that the Negro is capable of contributing substantially to Western civilization. Even Kluckhohn, one of the leaders in social anthropology in America, concedes in his *Mirror for Man*: “It is true that the total richness of Negro civilisation is at least quantitatively less impressive than that of Western or Chinese civilisation.” For obvious reasons, Kluckhohn avoids discussing the question of qualitative impressiveness. Where is there, among the Negroes, a single instance of a Hammurabi, a Pericles, Plato, Milton or Edison, a Hume or Kant, Shakespeare or Calderon or Dante, a Beethoven or Amundsen, Columbus, Gauss, Ehrlich, Behring, Planck, Laotse, a Buddha or Zoroaster or Meister Eckehardt? The list may well seem endless. Who is prepared to parallel a Wellington, Nelson or Frederick the Great with a Tchaka-Zulu?

Have the Black people suffered from severe malnutrition right from the beginning? Nor been able to do something about it since they emerged as a race of their own? Would Professor Tobias maintain that the ancient Egyptians who built the pyramids, the classical Greeks who produced a Homer and erected the Acropolis, the Sumerians, the Chinese, the Jews during the Babylonian captivity, the White peoples of Europe in the time of the Holy Roman Empire,

³ Arnold Toynbee, *Study of History*, New York, 1948, Vol. 1, p. 233.

⁴ Who is also mentioned on page 17 of the printed version of the lecture.

and so on, were generally in a state of optimum nutrition and physical fitness when they laid the foundations of their respective civilisations? Did not the peaks of their cultural achievements most often coincide with wars, starvation, pestilence, economic upheavals and all sorts of physical deprivation and misery?

Mere indoctrination and intimidation do not replace discussion, even if they are of the unsavoury kind revealed in the following passage from a letter by Henry E. Garrett, Professor Emeritus of Psychology at Columbia University:

I knew Franz Boas personally. I was able to observe his influence as founder of the science of anthropology in America. . . . I was able to observe the increasing degree of control exercised by the (Boas) cult over students and younger professors until fear of loss of jobs or status became common in the field of anthropology unless conformity to the racial equality dogma was maintained. . . . I can testify from repeated personal observation to the intimidation and to the pall of suppression which has fallen upon the academic world in the area of which I speak. It encompasses not only anthropology but certain related sciences.

In the same vein, one reads in Gunnar Myrdal's book *An American Dilemma*:

The last two or three decades have seen a veritable revolution in scientific thought on the racial characteristics of the Negro. By inventing and applying ingenious specialist research methods, the popular race dogma (that races are not by nature equal in their capacity for civilisation) is being victoriously pursued into every corner and effectively exposed as fallacious or at least unsubstantiated. It is now becoming difficult for even popular writers to express other views than the ones of racial equalitarianism and still retain intellectual respect.

Myrdal is obviously unable to see that he simply wants us to replace one dogma by another one of his own making. It is amusing to note that people who otherwise are quite willing to accept Myrdal's equalitarian dogma, have recently found a flaw in it. When the British scientist and *romançier* C. P. Snow (author of *Two Cultures*) was speaking at the Hebrew Union College in New York on 31st March 1969, he came forward with the hypothesis that, while ordinary mortals are equal and inferior, the Jews are genetically superior. He was duly applauded. Pending confirmation by other, equally well-qualified geneticists, this would mean a definite break in the equalitarian principle.

Temperamental outbursts of the kind displayed by Professor Dobzhansky are even less suitable for rational discussion. Dobzhansky, in his review of Carleton S. Coon's *Origin of Races* which gained world-wide acceptance, has this to say:

Race prejudice is a psychological and social disease and is not based on reason, yet those who suffer from it have repeatedly sought the support of bogus "science." There are absolutely no findings in Coon's book that even suggest that some races are superior to others in their capacity for culture or civilisation. There are, however, some unfortunate mis-statements that are susceptible to such misinterpretation.

Here again, Professor Dobzhansky cannot grasp the simple fact that he wants one prejudice replaced by another one which takes the form of an axiom, one "bogus" by another bogus—a play which is not very exciting.

Professor Tobias rightly argues that human beings are inclined, by a kind of instinct, to refute *ab initio* any ideas unfamiliar to them. Does this not apply to him as well? The idea that there are innate differences, genetically determined, between human races with regard to their capacity for culture and civilization may be quite unfamiliar and even repulsive to him and to others who call themselves humanitarians. This, *per se*, does not prove that the idea is wrong. This idea does not imply that there are races "superior" or "inferior" with respect to every detail of human behaviour and activity, as Dobzhansky wrongly assumes; it means, however, that each race is, according to Darwin's principle, superior in its own right, meaning most favourably adapted to its natural environment and habitat. It also means that the so-called liberal educational system, at present *en vogue* in the United States, because it is based on obsolete assumptions, imposes a cruel wrong upon Negro children by teaching them the wrong way.

In general, I must say that Professor Tobias, even in the printed version of his lecture, draws from a list of authors which appears somewhat capricious and selective. Of course, in an evening lecture, one cannot mention everybody, but instead of tiring polemics one would have liked an unbiased review of the main contributors to the subject under discussion, even if they do not agree with Professor Tobias' views.

To name only a few who were excluded from discussion: C. J. Connolly (1950), with his comparative study of White and Negro brains; A. C. Mundy-Castle and co-workers (1953), with an EEG study from the National Institute for Personnel Research in Johannesburg; Marcel Geber's report for UNESCO, *Développement psycho-moteur de l'enfant africain* (1956); Leona E. Tylor (1956), *The Psychology of Human Differences*; Frank C. J. McGurk, in the winter, 1959, issue of the *Harvard Educational Review*.

It will be felt especially deplorable that Professor Tobias ignores Professor Carleton S. Coon, a most prominent figure on the anthropological scene of our days. With regard to the issue of Professor

Tobias' lecture, C. S. Coon⁵ has this to say: "Among living populations absolute brain size is generally, although not necessarily individually, related to achievement." In his book *The Origin of Races*, Carleton S. Coon⁶ developed the hypothesis that the Caucasoids crossed the evolutionary threshold from *Homo erectus* to *Homo sapiens* nearly 200,000 years before the Negroids.

I would also like to draw attention to the report by Professor Audrey M. Shuey⁷ in which she summarises the results of forty years of intelligence tests involving Negro and White probands. Her report has a foreword by Dr Henry E. Garrett, former president of the American Psychological Association, who states *inter alia*: "Dr Shuey concludes that the regularity and consistency of the results strongly imply a racial basis for these differences. I believe that the weight of evidence supports her conclusion."

I am sure that Professor Tobias knows of the article by Dr Arthur R. Jensen, Berkeley Professor of Educational Psychology at the University of California, published in the *Harvard Educational Review* in February 1969, in which he found that the Negro children inherit on average lower intelligence levels, as measured by European standards, than most Whites. The article by Jensen aroused, as one would expect, a sort of furore in dogmatic circles, not only in America. It is sad that Professor Tobias feels that it is compatible with scientific objectivity to ignore Jensen's results because they do not fit into his concept. Herman H. Dinsmore⁸ says: "The truth, to be sure, is sometimes hard to grasp, but it is never so elusive as when it is not wanted."

In 1967, a volume entitled *Early Behaviour* was edited by Harold W. Stevenson of the University of Minnesota. In the introduction to this work, Eckhard H. Hess opposes the exclusiveness of the equalitarian point of view, opening up a new era in genetic and psychological research.

It is revealing to find in one of Franz Boas' earlier works⁹ the following passage: "Differences of structure must be accompanied by differences of function, physiological as well as psychological; and, as we found clear evidence of differences in structure between races, so we must anticipate that the differences in mental characteristics will be found." In the 1938 edition of the same book this significant statement is omitted. No reason is given for the omission. O. Klineberg,¹⁰ one of Boas' students, found it necessary to comment

⁵ Carleton S. Coon, "Race and Ecology in Man," *Cold Spring Harbor Symposia on Quantitative Biology*, Vol. 24, 1959, p. 156.

⁶ Carleton S. Coon, *The Origin of Races*, Alfred A. Knopf, New York, 1962.

⁷ Professor Audrey M. Shuey, *The Testing of Negro Intelligence*, Social Science Press, New York, 1958 and 1966.

⁸ Herman H. Dinsmore, *All the News That Fit*, New York, 1969.

⁹ Franz Boas, *The Mind of Primitive Man*, New York, 1911.

¹⁰ Otto Klineberg, *Race and Psychology*, UNESCO, 1951.

on this crucial point by stating: "It seems highly probable that Boas changed his mind on this point." However, nothing is known from the field of brain research between 1911 and 1938 to justify such a radical change of mind.

In discussing the human brain and skull from an evolutionary point of view Professor Tobias, to my great regret, failed to mention Professor Hugo Spatz, the director of the Brain Research Institute at Berlin-Buch, the first modern institute of its kind on the Continent. He was my teacher in brain anatomy. Korbinian Brodmann mapped out in this Institute the cortical areas now called after him. Over many years, Spatz made a careful study of the brain of prehistoric and primitive man in which he found that even more important for human evolution than the brain size and the capacity of the skull are certain impressions made by the convolutions on the anterior and temporal fossae of the skull. Spatz defined what he called "basaler Neocortex," the most advanced and (according to him) still advancing part of the human brain. He is the initiator of a new branch of brain research which he called "Morphokinese." The clinical syndrome of fronto-orbital damage owes much to him. He was especially interested in the brains of geniuses, and in his Institute in Buch the brain of Vladimir Uljanov Lenin was studied in detail by O. and C. Vogt. Spatz died on 27th January 1969.

An academic lecture is an impartial presentation of the current state of our knowledge (or ignorance). This does not mean that the academic teacher must refrain from disclosing his own views; he should, however, leave it to his audience to draw conclusions of their own from the facts given.

Science is a constant search for truth. Truth can only be approached asymptotically, and this approach involves discussion, not indoctrination. Science is not a system of credos and anathemas such as may be ruled by Lenin and similar high priests in totalitarian and religious spheres, and in pseudo-scientific circles.

It is now exactly one hundred years ago that the Pontifex Maximus of the "Una Sancta" promulgated the Dogma of Infallibility, when speaking *ex cathedra*. It was meant as a death-blow to science; yet science survived. The equalitarian view has, unfortunately, become a worldwide dogma and anyone not willing to accept it unconditionally is bound to be anathematised as a heretic, racist, fascist and so on, exactly as the Swedish Marxist Myrdal has demanded and predicted. Luckily for mankind, however, as long as there are dogmas, high priests and grand inquisitors there will be heretics. The doctrinarians and their orthodox attendants may put them into mad-houses, like Hamsun, or burn them, like Giordano Bruno and Johannes Hus but their voices never will be silenced.

Rejection of any dogma—of any hypothesis to be accepted simply because it is decreed by some authority—was the true mean-

ing of academic teaching and learning on the campuses where I was privileged to enjoy academic citizenship and freedom. It would seem that such views are no longer wanted in certain quarters at present.

IMPORTANT REPRINT

**Practical Considerations which are
Fundamental in Bantu Affairs in
Rhodesia and for an Understanding
of Negroid-Caucasoid Problems
Generally**

by R. GAYRE OF GAYRE

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Liberalism : Regression to Decline and Fall

By ALVA A. WHITE

Before the present era of intercontinental transport, groups of mankind tended to inhabit rather limited areas of the globe. Their external environment was similar from generation to generation, and the groups tended to be isolated from one another. It is true that there was intermingling among neighboring groups, but only in relatively restricted geographical areas. Later, as the efficiency of larger groups became apparent and nations began to take the place of the tribe and city states, the interrelationships spread. The need to assimilate the more primitive members of conquered tribes into the more advanced groups slowed their ability to advance by reducing the total efficiency in proportion to the amount of duress needed to force the primitive ones into the dominant group's mold. Many centuries were needed to accomplish small gains, because the infusion of primitive peoples into the advancing group tended to dilute the voluntary discipline formerly enjoyed by the more advanced ones as their own members attempted to emulate the more primitive people who behaved in a less restrained manner according to their personal pleasure without regard to the group. Because of the requirement that understanding is dependent upon internal heredity, racial behavior patterns developed.

Again, because of the internal stepwise control mechanism, people with differing racial backgrounds think differently. They have differing resemblance patterns that cause them to have different methods of thought. It is necessary, then, for two men, as far as possible, to place themselves in the other's point of view if they are completely to understand one another. Understanding is probably the most difficult state to achieve among men. How much litigation could be eliminated if men understood one another sufficiently to afford in fact a "meeting of their minds", as the jurists say, in their dealings with one another.

Originally men banded together solely in an effort to provide themselves with the necessities for living. Later they were able to satisfy these sufficiently enough to devote some of their energies to other pursuits. The better among them devoted themselves to philosophy and learning, while the bulk turned their attentions inward in search of pleasure. But their progress had depended upon renunciation of certain pleasures, so the effectiveness of the group began to suffer in proportion to the amount of personal

pleasures that were no longer renounced. Every decline in civilization is accompanied by a reversion towards primitive conditions where individual pleasure supersedes obligations to the group. Of course, all sorts of machinations have been devised to excuse or postpone the eventual collapse.

Rome was perhaps typical of their decline. They used captive peoples as slaves to perform the daily tasks. Their armies became largely mercenaries hired from their allies.

Wanton luxury was exhibited everywhere, and drunken sex orgies were commonplace. Bribery in the courts became common, while elections went to him who bought the greatest number of votes. Plutarch tells us that Julius Caesar, who destroyed the Republic,¹ employed all the finer arts of corruption to advance his fortunes. "All who were candidates for office used his assistance, and were supplied with money from him to corrupt the people and buy their votes, in return for which, when they were chosen, they did all things to advance his power."

This was a technique that was not exactly new even then for in his *Life of Pericles* Plutarch describes how it was done in Athens three hundred years earlier:²

And so Pericles, at that time, more than at any other, let loose the reins to the people, and made his policy subservient to their pleasure, contriving continually to have some great public show or solemnity, some banquet, or some procession or other in the town to please them, coaxing his countrymen like children with such delights and pleasures as were not, however, unedifying.

Later he put the people on the public pay-roll to construct the wonderful Acropolis, but at the expense of the whole of the public treasury to the extent that within 40 years Lysander defeated the Athenians at sea while their general, Alcibiades, was³ "constrained to go into Caria to furnish himself with money" to provision his fleet for lack of funds in the public treasury. From then on Athens was a subject city.

There were those who opposed Pericles and Caesar, as there have always been opponents who understood the effect present acts have on the future, but their warnings were ignored. Can we afford to repeat the same blunders, or will we be intelligent enough to profit by our superior knowledge?

¹ Plutarch, *Life of Caesar* (Dryden translation), Modern Library, New York, p. 867.

² Plutarch, *Life of Pericles* (Dryden translation), Modern Library, New York, p. 191.

³ Plutarch, *Life of Alcibiades* (Dryden translation), Modern Library, New York, p. 259.

If we are to escape the fate that all other civilizations faced we must accept the truth that man's behavior is a function of his hereditary program for "no person can perform beyond the limits of his inherent abilities".⁴ We must accept the fact that the hereditary program is directed from within, and can be modified only in a manner that is compatible with what is already present so that a "resemblance" pairing can take place. Civilization is a group condition in which the degree of voluntary renouncement of individual intimate personal pleasure by each individual determines the height to which the group rises. The general or average behavior is of importance—not that of any few individuals. We must accept further that a tendency towards regression is always present, so that regressive performance permitted by any sub-group within the main body, for whatever reason, will tend to regress the whole towards the lower level. Intermating between groups will yield erratic behavior uncommon to either parental group. And the mental program can only be advanced step-wise according to a particular series of steps. Skipping steps will result in erratic performance. Understanding is the key to raising civilization levels, and understanding is solely and directly geared to the inherited mental program.

A very important distinction must be made between rote memory and understanding. Many retarded people have, in fact, good rote memories.⁵ The distinction is important because through the mechanism of primitive thought that led the savage to magic, it can masquerade, as M. Binet observed, as a "great simulator of intelligence". Miss Slaughter in her book on retarded children puts it this way: "A child's behavior cannot be well understood except in relation to his ability to understand, an ability in large measure dependant upon his inherit intelligence."

Self-discipline is civilization. Assumption of responsibility by the individual for his behavior is the sole measure of his civilized status. All rights within the group then accrue in proportion to the responsibility he has assumed. Any attempt to gain rights without assumption of responsibility is special privilege that will ultimately destroy the group and its civilization.

Sir James Frazer in his investigation of primitive thought found that⁶

the ablest man is dragged down by the weakest and dullest, who necessarily sets the standard, since he cannot rise, while

⁴ Stella Stillson Slaughter, *The Mentally Retarded Child and His Parent*, Harper, New York, 1960, p. 25.

⁵ Stella Stillson Slaughter, *op. cit.*, p. 23.

⁶ James G. Frazer, *The Golden Bough* (abridged edition), Macmillan, New York, 1958, pp. 12 and 13.

the other can fall. The surface of such a society presents a uniform dead level, so far as it is humanly possible to reduce the natural inequalities, the immeasurable real differences of inborn capacity and temper, to a false superficial appearance of equality. From this low and stagnant condition of affairs, which demagogues and dreamers in late times have lauded as the ideal state, the Golden Age of humanity, everything that helps to raise society by opening a career to talent and proportioning the degrees of authority to men's natural abilities, deserves to be welcomed by all who have the real good of their fellows at heart.

Here we see the ultimate falseness that pervades our era. What is recorded in our newspapers but the flight from individual responsibility? Permissiveness is only the reluctance to adhere to the discipline demanded from everybody enjoying high civilization levels. This is very definitely not progress. It is regression towards the very beginnings of social evolution where each individual is omnipotent unto himself. The whole concept is founded on the very primitive form of thought that yielded magic to our savage ancestors thousands of years ago—the resemblances of similarity between effects and their cause without regard to “the nature of the particular laws which govern that sequence”. Frazer says⁷ that “the principles of association are excellent in themselves. . . . Legitimately applied they yield science; illegitimately applied they yield magic, the bastard sister of science.”

It is only because men are unequal in their capacities, desires, and mentalities that progress has been made. If men were all alike in these traits, we would still be in the caves. It is true that, since all progress entails the “renunciation of some primitive form of pleasure,” the bulk of any group of men will tend to renunciate as little pleasure as possible, and will resist any attempt to convince them of the wisdom of doing so. It is why men have always had to be forced, either by the circumstances of the situation, or by military authority, to do what is best for their own good. It is why most of the truly great men have been considered somewhat queer by their contemporaries. Yet, if it were not that some men would work for little or no foreseeable reward, no progress at all would be made.

Liberalism, in the modern sense of the omnipotence of the individual, is a regression towards the savage state of society. The flight of individual responsibility that it fosters sows the seeds of destruction for civilization. It is not new for we have seen that it was employed by the demagogues of the ancient world in much

⁷ James G. Frazer, *op. cit.*, p. 57.

the same form as we know it. It is always accompanied by crime and moral decay for it is in itself criminal. It is the device of demagogues to seize the economic and political power of society unto themselves—power they could obtain in no other way. It is a potent political weapon because its basic appeal to the desire for unbridled primitive pleasure is primordial in every unthinking man. It is founded on sympathetic magic through the association of ideas that by making everyone “equal” all will be of equal value to society. It perforce must destroy the ability of the ablest members of the group to function for it destroys their ability to adjust their effort to changing needs. They can no longer lead their fellows because it implies a condition of “all chiefs and no Indians”. True demagogues, of course, are aware of this and employ the techniques only as a tool to seize power. After they have the power they become tyrants. There are those unthinking ones who actually believe in it, and Sir James Frazer has remarked* that “more mischief has probably been wrought in the world by honest fools in high places than by intelligent rascals. . . . Once a fool always a fool, and the greater the power in his hands the more disastrous is likely to be the use he makes of it.”

If we are to escape the fate of all civilizations which have succumbed to liberalism we must admit the fact that “equality” is nonsense. Francis Bacon long ago pointed out the truth that “nature, to be commanded, must be obeyed”.⁸ We must change our course towards the knowledge our scientists have gained. We must reject the reasoning by sympathetic association of ideas and adopt the “objective experiment” approach advocated by Professor Murray.¹⁰

We must recognize that racial behavior patterns exist—that social rights are descended from the degree of responsibility the individual assumes towards the group—and that all people with differing inheritance think in different manners. What a new perspective we will see in our relations with the underdeveloped countries, the cold war, foreign aid, domestic education, relief, and economic growth, to mention a few examples.

The requirement of inherit compatibility for understanding dictates a reappraisal of our whole educational curricula. Education to be useful must aim at increasing the ability to understand. It is worthless if it is only interested in rote memorizing. We must not let a good memory be a “great simulator of intelligence.”¹¹

⁸ *Ibid.*

⁹ Henry Davidoff (editor), *Pocket Book of Quotations*, Pocket Book Paperback, New York, 1951, p. 243.

¹⁰ Gilbert Murray, *Five Stages of Greek Religion* (paperback), Doubleday Anchor, 1951, p. 124.

¹¹ Stella Stillson Slaughter, *op. cit.*, p. 23.

Man must think clearly and accurately. There are no panaceas that can replace thought. Even the great computers depend in the ultimate on the thoughts of those who use them. They are only a tool, like mathematics, that can be of immense aid to an understanding person, but will grind out nothing but nonsense under the guidance of a fool. Their accuracy depends as much on the reliability of the data as it does on the performance of the tool. Data can only be evaluated through carefully understood thought.

What is the "New Economics" but an elaborate shibboleth of nonsense to escape the responsibility for paying the economic cost of production. Borrowing from Peter to pay Paul only works for a while before it becomes necessary to invent an elaborate mechanism to insure that Peter will not run out of funds called inflation. How does the well known law of money, Gresham's Law, differ from the statement by Sir James Frazer to the effect that the ablest man is dragged down by the weakest who sets the level of performance? It doesn't, and that is why Gresham's statement that "cheap money drives dear money from circulation" has stood the test of time. Both statements are only different ways of stating the behavior of men. Both statements emphasize the two-fold nature of demand used in the economic sense so often neglected by "economists". Demand is the desire for the good or service coupled with the ability to pay for it, not in the sense of money or credit, but in the economic production of useful goods or services. Economic production of useful goods and services implies responsibility to trade production for production, not mere promises that may very well prove irresponsible. Credit can very often distort a nation's economy by stimulating "demand" that otherwise would not exist for lack of the "economic" ability to pay for it.

It is one thing for the uneducated to advocate political and economic myths, but quite another thing for educators, teachers, and other experts to teach these myths. Institutions of higher learning exist presumably solely to search for truth and teach it to their fellows. When these institutions abdicate this responsibility, for whatever reason, they cease to justify their existence and become simply propaganda mills. The unthinking accept their dogma as the truth it is supposed to be without question, so that stupidity in the university endangers civilization out of all proportion to the importance of the institution. Any school is only as good as its faculty. It is incumbent upon the trustees to insist on faculty members of the highest calibre. This, of course, means that the trustees must interest themselves enough in the schools to learn truth from fiction that will provide them with a standard with which to judge their faculties. It is not enough that

trustees be popular folk with a large bank account, or access to good athletic talent. They must be thinking men who understand their responsibilities, and who will act without regard to popular fancy if it is against the dictates of truth.

Teachers, likewise, must acquaint themselves thoroughly with their subject. They must, above all, be thoroughly familiar with their subject's heredity. Let us remember the sage comment of Mr George Santayana¹²: "Those who cannot remember the past are condemned to repeat it."

How much of modern engineering research is wasted effort it is hard to estimate, but anybody who will compare present designs with those of only twenty years ago will wager that it is a very large part. The careless substitution of materials, ill-fitting parts and poor workmanship are readily apparent to anybody. On 27th August 1963 *The Wall Street Journal* reprinted an editorial from the *Norfolk-Portsmouth Ledger-Star* headlined "In favor of tighter bolts" which concluded with the statement: "We would like to see a return to pride in workmanship so that management could cut down a little on the number of inspectors needed. And so the average household could cut down a little on the number of wrenches needed in the toolshed." The editorial pointed out that the union disclaimed any responsibility for the situation and blamed it on poor inspection by "management's" men. Of course, management's designers should know that shock loads on self-tapping screws through thin materials only keeps them tapping larger holes until they fall out.

How much safer the highways would be if someone in Detroit would only rediscover Newton's Laws of Motion. If only the car manufacturers would accept the discipline of nature's force many accidents, especially those involving loss of control, would be avoided. The coil-spring suspension was rejected in 1906 because shift in the center of gravity made steering uncertain, especially on irregular pavements, yet in our time we can ignore these facts and accept the annual slaughter as a price of "progress". Detroit's excuse is the usual, "it's what the public wants". But, just how many of those driving cars know anything at all about the physics of control? And one wonders if Detroit knows anything about it either when they add automatic transmissions, power-brakes, and power-steering, items all containing additional uncertainties because of inertias that are unpredictable, and therefore dangerous under emergency conditions. If the manufacturers do not assume responsibility for placing a vehicle in the hands of the public that is reasonably safe to handle, who will? If the response of the control device is such that under some conditions actual control

¹² Henry Davidoff, *op. cit.*, p. 267.

rests in the vehicle rather than the driver, how can the driver judge his proper action? Statistical evaluation of designs is not valid simply because no common standard is used in reporting accidents. Let us remember Disraeli's comments on statistics¹³: "There are three kinds of lies; lies, damned lies, and statistics."

Through all of this we see disclaimer of responsibility by trying to shift it to someone else. The union blames the inspectors for loose bolts, the engineer blames the public for demanding soft-riding cars and educators blame lack of funds for poor education. Responsibility is nothing more than acceptance of the discipline of truth. It is sometimes inconvenient, and at other times hateful, but progress can be made only by accepting it—not ignoring it.

Civilization demands that all education be oriented towards increasing understanding, which we have seen can only be accomplished by curricula and methods compatible with the mental inheritance of the students. Yet, only in the field of the mentally retarded has this sort of plan been attempted.¹⁴ In the field of the normal the trend has been towards shifting the academic standards towards the least able so that academic ratings will rise.¹⁵ Grading according to distribution curves rather than set standards is a wonderful device to make academic ratings statistically high, for rarely are student groups truly representative cross-sections of the populace as a whole. By changing the methods of testing so that recognition aids to rote memorizing the academic ratings can be further improved. And, if this is not enough, we can substitute play for education through "life adjustment" courses and athletics. In our time education must not stimulate understanding; it must achieve high academic ratings statistically no matter how it is accomplished, because everybody has a right to be equal in a democratic society.

The height of foolishness is now being reached when educators accept, and some even propound, the hauling of grade and high school students from one neighborhood to another because Negro schools rate low academically. Instead of discovering the reason

¹³ *Ibid.*, p. 380.

¹⁴ Stella Stillson Slaughter, *op. cit.*, Chapter 5, starting on p. 5.

¹⁵ Since this was written my attention has been called to a system of work sheets on world history that has been prepared by Dr Jack Abramowitz, supervisor of the Slow Learner Program at Farmington, New York. These work sheets, which employ the pictorial presentation used usually in only the lowest grades, were prepared in response to his experience in Brooklyn where he was teaching in a "jungle where to many of his students 3-Rs stood for rowdiness, rape and robbery." Twenty-six school districts across the country have used them with great success. A new series on American history was published by Follett Publishing Company, Chicago. From *Chicago Tribune Magazine*, 15th September 1963.

for the lower ratings in Negro schools, let us redistribute the student population so that all schools rate equally poorly.

It has been the experience in the Northern schools that a significant number of Negroes in any school will destroy the effectiveness of that school. And this out of proportion to the ratio of Negroes enrolled, because disciplinary problems render teaching less effective. I have been told by competent teachers that they cannot teach Negroes. Many are leaving, and others have left the teaching profession rather than continue under these conditions. One assistant principal told me that she left when it became necessary for her to escort the little girls in grammar school to the wash-room lest they be molested by the boys after her school was integrated.

A recent survey by Professor Audrey Shuey¹⁶ published in 1958 covering 240 studies over a period of 44 years (1913 to 1957) entitled *Testing of Negro Intelligence* found that

the I.Q.s of American Negroes are from 15 to 20 points on the average below those of American Whites. Negro-White differences in mean-test score occur in all types of mental tests, but the Negro lag is greatest in tests of an abstract nature—problems involving reasoning, deduction, comprehension. Differences increase with chronological age, the gap in performance being largest at the high school and college levels.

In a testing program instituted before 1954 in the schools of Savannah-Chatham County, Georgia¹⁷

the psychometric test results have conclusively demonstrated the differences between White and Negro students in learning capabilities and school performance vary in increasing degree from the pre-school period through the completion of high school. The differences between White and Negro students were consistent on all types of tests and increased with chronological age at a predictable and constant rate. The Negro overlap of the median White scores dropped from approximately 15 per cent in the lowest grades to 20 per cent in the highest and indicated that the Negro group reached an educational plateau approximately four years before the White group. When a special control group was selected for identity of age and intelligence quotient in the lower grades, the Negro

¹⁶ H. S. Garrett, *U.S. News and World Report*, 14th August 1961, p. 73.

¹⁷ United States District Court decision, So. District Georgia, Savannah Division, Case No. 1316, *Stell v Chatham County-Savannah Board of Education*.

students lagged by two to four years when the entire group reached the 12th grade.

The tests covered general intelligence, reading and arithmetic achievement, and mental maturity. On the last, the White average was 20 points above the Negro average. The achievement tests showed major ability pattern differences. On reading comprehension and arithmetic fundamentals there was virtually no overlap between the two groups.

And this experience is not confined to the South. It is repeated everywhere. Integrationists in Chicago complained that students from the top 40 per cent of Negro classes in predominantly Negro high schools achieved only eighth-grade reading ability upon completion of high school and their entrance to one of the city's junior colleges. They used these statistics as an argument for justifying their demand for transferring the Negroes to White schools where the achievement test results more clearly approximated the twelfth-year level.¹⁸

Admittedly achievement tests are not absolutely infallible. Yet, results that correspond so closely as these do, are remarkable, indeed. The widely differing geographical areas, the highly sophisticated equipment of the big city schools as against the less elaborate Southern schools, seem to reach the same goal. It would seem then, that it is not the schools that yield these results, but actual differences in the student's abilities.

Which, of course, is what we would expect when we remember that understanding is dependant upon presentation of material in a manner that is compatible with mental inheritance. We must remember that the curricula used in all the schools is designed by White people for White children. This includes the tests as well. If we further remember that it is more than likely that the Negro thinks differently from the White person, we would expect to achieve better scores with curricula and tests specifically designed to be compatible with the Negro's way of thought.

These test results probably contain a point of departure. They show achievement scores more nearly equal in the lower grades where the material is presented in concrete terms that can be visualized pictorially. As the emphasis changes towards the abstract visualizations required of the written word, so the achievement differences increase. What would be the results if the Negro were to be presented the material of the higher grades in a pictorial manner? The psychoanalysts say that his understanding would

¹⁸ Chesly Manly, "Integration in Chicago Public Schools," *Chicago Tribune*, September 1963. Series of articles.

increase, and his achievement test scores would rise.¹⁹ (They are right, for this has now been proved through work-sheets in *World History*.²⁰)

This, of course, proves also that the Negro-White differences are much more than environment. They are caused biologically by differing inheritance patterns. And we must remind ourselves that Professor Freud warns that instinctual response tends to be on a regressive primitive level.²¹ And Sir James Frazer has seen fit to remark "that to the dispassionate observer, whose studies have led him to plumb its depths, can hardly regard it otherwise than as a standing menace to civilization". Freud warns that instinctive response can be savage response, even in normally civilized people. Care, then, is indicated in forcing integration lest a situation develop such as recently occurred in Algeria where untold atrocities were committed by the French minority against the Moslems under the eyes of the French Army whose sympathies lay with the French settlers.

Sociologists continue to advocate environmental improvement as a means of combatting crime and moral decay. They urge slum clearance and modern housing as the first steps in elevating the behavior patterns of slum dwellers. But what has been the result of their efforts? In fact, about all that has been achieved is to transform the same old slums into new surroundings. The same old problems with the inhabitants remain.

A Negro woman living in one of the new housing projects in Chicago told me that she had mice running in her apartment though the building had been occupied for scarcely a year at the time. The tenants would jam the refuse chute and then throw the garbage on the floor. She said that the door handles on the fire doors had been removed by the tenants and sold for junk. The plate-glass in the lobby was broken so often that it was replaced by a steel plate. Because laundry was stolen so often from the drying area, a screen enclosure was built so that the laundry could be placed under lock and key. She removed part of her washing-machine and keeps it in her apartment, though the machine is supposed to be in a locked storage area, in case it is stolen. Her husband has been hit over the head twice while waiting for her in the parking area. Their car has been stripped three times while parked at night. The last time even the wheels were taken, and all of the windows removed or broken, so they just sent it to the junk-yard. The car had been a relatively new one. Milk is no longer delivered to the apartments, because the drivers have been

¹⁹ Ernest Jones, *Papers on Psycho-Analysis* (fifth edition), Beacon Paperback, Boston, 1961, p. 134.

²⁰ See footnote 15.

²¹ Ernest Jones, *op. cit.*, p. 163.

assaulted and robbed so often. The lorry stops in the parking area where those wishing to obtain it must go to get it. The lorries carry signs "Safe Equipped—Driver Has No Cash". In order to curb some of this the housing authority has now provided rigid rules for use of the buildings, and armed guards to patrol the premises.

Dr Dwight J. Ingle, chairman of the Department of Physiology at the University of Chicago, has published in his autobiography, *I Went To See The Elephant*, a description of living in Hyde Park adjoining the university. Hyde Park is an urban renewal area that has been hailed by sociologists as the great experiment in urban renewal. Dr Ingle writes: ²²

I have contempt for individuals who spent a short time working in the Hyde Park redevelopment program and went away to boast in books and articles of how Hyde Park had solved its racial problem . . . There were dozens of vacant apartments available to Negroes in Hyde Park. Many Negroes will crowd together to save rent money in order to drive a Cadillac . . . Robbery, rape, stabbings, and murder were common in Hyde Park. Lesser crimes were purse snatching and thieving. Forty-seventh Street was a center of dope addiction . . . A number of our friends were victims of robbery and attacks. Children were beaten and robbed between home and school . . . Empty whiskey bottles were thrown onto our driveway and into our yard almost nightly . . . Prostitution flourished in the apartment building across the street . . . All of the individual leaders and organizations concerned with upgrading the neighborhood tried with little success to deal with this problem. When efforts failed, I knew that the objectives of the Hyde Park Renewal Project could not be fully achieved.

At that point Dr Ingle sold his home and moved to another neighborhood.

This description of Hyde Park in Chicago can be duplicated in Washington D.C. where congressmen have been assaulted in the Capitol car park and visitors on the steps of the Capitol have been assaulted as well. Even women of society have been attacked in their bath so that discussion of the situation reached the society columns of the newspapers. Fashionable women's wear stores in the nation's capital now offer tear-gas pens for protection of their persons. Similar situations exist in all large U.S. cities.

²² Excerpts from Dwight J. Ingle, *I Went to See the Elephant*, Vantage Press, as reported in *U.S. News and World Report*, Vol. LV, No. 12, 16th September 1963. p. 96.

Yet sociologists prefer to ignore all this and continue to press for greater expenditure of money to improve the opportunities and environment of the dwellers in the slums.

But industry has found that these folk cannot meet the usual standards of employment. They can only be employed by granting them a special privileged status whereby they are permitted a lower performance level without disciplinary action being taken. These people do not follow instructions— even instructions designed to protect their persons for safety reasons.²³ They show up for work if it pleases them. They leave their stations when they wish to. When training is required they imitate the instructor when he shows them what to do, but as soon as he leaves, they do as they please. Moreover, the other employees are quick to notice that these favored ones are accorded special privilege, and they demand the same. Or, as Sir James Frazer told us, “the ablest man is dragged down by the weakest and dullest, who necessarily sets the standard”

Our studies would lead us to expect these things. We see here primitive thought ruled by the “pleasure-pain” principle of the psychoanalysts, and the beginning of regression towards the level of those who have disciplined themselves to surrender the least amount of their omnipotence for the good of the group. This special privilege raises costs of production. It means that extra hands must be hired to ensure that adequate numbers will be on hand each day. It means extra supervision and extra inspection, not to mention extra clerical help to handle pay-roll deductions, and so on. It means that quality control becomes more difficult and labor relations more hostile and undependable. In short it is a factor in the exodus of industry away from centers of Negro concentration. Or, as Gresham might have said, “poor labor is driving good labor from the market,” with industry trying to follow the better labor.

Sociologists err, then, in making the assumption that economic well-being automatically ensures high civil behavior since high civil behavior is usually found in areas of high income. Their error is that the truth of the matter lies in just the opposite direction. High civil behavior is what enables those living in the better areas to acquire the high income. It is the willingness of these folk to renounce personal pleasure that enables them to secure high incomes. We have seen that those who will renounce as little pleasure as possible certainly will not change their ways at all if they are not forced to do so. Unearned high income will not yield high civil behavior, and explains why high civilization

²³ Interviews with various employers and employees in factories in the Chicago area.

levels are absolutely requisite to economic advancement. This reasoning of the sociologists is nothing but our old "mistaken application of the very simplest and most elementary process of the mind" that led the savage to practice magic.

And is not "modern economics" only more of the same? What is deficit finance but a device to escape the discipline of saving before consuming. The whole thing is based on the same false reasoning employed by the sociologists that consumption creates prosperity while just the opposite is the truth. Production is what makes consumption possible. It is trading of useful goods and services that raises living standards—not consumption. Economic growth depends upon lowering costs and making it easier for those with less valuable products to trade them for greater varieties of goods or services. High costs and restrictive practices are detrimental to society because they narrow the base of the number of potential customers on which society depends, for not all production is useful to the same degree. Obviously, capital goods make the difference between a broadly-based economy and one of a narrow scope. These tools must be paid for by liquidation of their cost through setting aside a portion of their productive value which entails the renouncing of a portion so set aside for present consumptive use.

In the ultimate, then, political institutions, as well as economic systems rest upon the behavior of men. Man is a changeable and contradictory animal because he, more often than not, acts from emotional motives rather than reason. Once he seizes on a resemblance with what he has known in the past, he acts without reflecting further. But a resemblance he notices today may escape him tomorrow, so that without coercion either by inflicting "pain" or withdrawal of "pleasure" his actions are unpredictable. If men are to be free of coercion, some standard must be available to ascertain the wishes of the free men. The market place is the only device that can provide this function, because it reflects immediately, through refusal to bargain, changes in the desires of mankind. If the greatest number of men are to be satisfied the market must, itself, be free to respond quickly to the changing desires of the public. Moreover, since we have seen that men with differing inheritance programs think differently, all will be served in a free market for there will be those of similar inheritance to provide for the desires of the varying groups. Errors will occur, of course, because it is impossible to plan accurately enough to foresee the changes men will make in their desires, but the market will detect these changes immediately, and if it can respond quickly, the errors will be corrected quickly. Ability of the market to mirror demand quickly determines the efficiency of

the system. Inefficiency is reflected in productive effort being wasted on unwanted production. A price must be paid for the market place. It is what we call profit, and serves to reward pleasure to those who successfully meet the needs of the public. Because the public behaves irrationally, profits must be large enough to include the costs of producing those goods the public decides it does not need after all. Or, to put it differently, profits must be great enough to cover the risks of the market place. Anything that restricts the ability of the market place to mirror the wants of the public increases costs and lowers the prevailing living standards, since all the wishes of the buyers are not satisfied. Further, since all men differ in their mental abilities, temperament, and physical attributes, men must be free to enter or leave a particular line of work at will. Only in this way can the ablest reach their potential. The complexities of technical and organizational management require those who are the very ablest amongst their fellows. These must be men who are able and willing to make the right decisions at the right time. They must be able to see any mistakes they make quickly and be able to alter their approach immediately if their decisions are proved wrong in the market. These men, in effect, assume responsibility for the welfare of all who are engaged in the effort. They must be paid in measure with the responsibility they have assumed, which is usually high in terms of daily wages incurring only the responsibility of doing a simple task well.

Liberalism as we know it today is founded on the theory that every man is equal to any other in his worth to society. We have seen that this is definitely not so. Organization and use of the tools of production demand direction if men's wishes are to be fulfilled. Able, responsive direction quickly adapts to the ever changing wishes of the public. A temperament, then, that responds to the constantly changing wishes of the market place, the workers in the factory, the owners who provide the tools, and the bankers who finance the enterprise is necessary. Or, an individual must be willing to renounce the greatest amount of his personal pleasure for the good of all. These are the men who receive the large economic rewards in a free market economy, and are those who build the communities that we would all like to live in where the highest behavior patterns flourish free from crime and moral decay.

Because only a very few individuals, indeed, are willing to renounce the personal pleasure demanded of the ablest among us, demagogues have always appealed to the crowd on the basis of equality. Sycophancy replaces ability in their scheme because the abler men can readily perceive the falsity of the scheme. Coercion

replaces freedom because the sycophants cannot even perceive their errors, let alone correct them. Freedom disappears along with production and living standards fall. Tyranny precedes the actual collapse because the tyrants are concerned with their own personal pleasure, and luxury demands the wherewithal that must be taken from somebody because the tyrants cannot have it produced themselves for lack of knowledge among their sycophantic friends. Tyrants always use fools for their lieutenants because they fear a wise man will overthrow their tyranny.

Communism, Socialism, Liberalism, it can be argued, are all conspiracies formed from the same mould to take away from those who can direct production, and therefore progress, the power to function. They all espouse equality and appeal to the personal pleasures of the people. They promise that all will be rich and powerful without assuming the responsibility necessary. Everybody can eat his cake and have it too. Each is omnipotent unto himself until production has been lost to the extent that it becomes necessary to reserve it for the ruling class, for there is not enough for all.

Personal omnipotence is the condition of the most primitive savage. For those who say that it could not happen again to the Western civilizations, I cannot refrain from quoting a note from the "Notable & Quotable" column of *The Wall Street Journal* of 19th August 1963. "Emilio Pucci, Italian designer of women's clothes, at the showing of his new collection in Florence, (said) 'In ten years women will have shed the tops of their bathing suits completely.'" I need not remind you of just who it is that goes unclothed.

Many additional examples can be cited and much additional data can be presented, but I think we have enough here to justify the conclusion that behavior patterns of men are fundamental to all their relationships one with the other. We see that civilization is a total concept. The result of all these interrelations among men determines its level at any particular era in time. It is in effect the forest, the politics, business, religion and so on, are only the trees, yet they determine the whole. If one is to understand any of these fields he must acquaint himself with the mental forces that motivate men. He must admit the scientific truth that "nature to be controlled, must be first obeyed". Only by submitting to her discipline can man advance himself.

Students must be especially wary of making assumptions without carefully evaluating their validity. They must understand the pitfalls of reasoning by similarity and test all data they use as objectively as possible. They must remember, above all, that men are motivated far more by emotion than logic, so that logical

methods—especially mathematics—can lead to very spurious conclusions when applied to social phenomena.

Though much controversy has raged about evolution since Darwin proposed his theory, the need for a foundation on which to build should be self-evident. There must be a pattern, program or plan for building anything. Without a background how would you know that you are progressing? It is the source of this background that has engaged the disputants. Some say that it is provided from without through environment—others from within through inheritance. If this prior knowledge is provided from without it must be stored somewhere. Before men could write and record experiences where was the knowledge stored? It could have passed by word of mouth from generation to generation, say the environmentalists. But if it passed in this manner, how did languages and religions develop along parallel lines regardless of geographical locations when it was obvious that the environment of the Eskimo is certainly not similar to that of the dweller in tropical jungles? How can such diverse peoples employ the same step-wise progress in their evolution as we have seen was the actual case? The psychoanalysts have elicited data from civilized modern people consisting of fanciful interpretations that coincide with primitive religious beliefs presently known only to scholars.²⁴ Further, why do the findings of pschoanalysts support and confirm the purely historical investigations of religious scholars? Where do these patients of the analysts secure their information? These are average people who care little about religious scholarship, and obviously have not the time or inclination to seek this learning. Why do psychoanalysts note a recapitulation of mental development during infancy just as biologists can show the actual physical recapitulation each of us undergoes during our earliest embryonic period of development? Why does Professor Freud's theory of the purpose of instinct concur exactly with what has been proved experimentally in our need for closed loop feed-back operation of position regulatory controls? And lastly, why does the development of language, religion and embryo proceed stepwise just as the genetic code in the DNA molecule—if all this phenomena is not in truth the operation of genetic growth?

It may be argued that the analysts used language and religious development in their interpretation of the data secured from their patients, but we must remember that it was in the interpretation only that it was used. The original data came from the patients without regard to scholarship.

²⁴ Ernest Jones, *op. cit.*, pp. 87-144. A discussion of the theory of symbolism, its genesis and functions.

Since DNA has been proved experimentally—along with its close relative, RNA (ribonucleic acid)—to carry the genetic message I think we can now be certain that men's minds develop from within on the basis of compatibility of new experience with an inherited program received from his ancestry. Environment then affects his behavior in so far as it is compatible with the inheritance only—any new experience with no prior resemblance will be ignored.

History records the rise of mankind from the time when he faced nature's forces alone and naked up to the present highly organized group effort that affords him the greatest well-being he has ever known. Nowhere does it record any material well-being experienced without group activity. Group effort requires direction and assignment of tasks so a degree of discipline must be submitted to by all. Each man must respect his obligations to the group effort voluntarily. He must assume civil responsibility for his own behavior. Because the effectiveness of the group behavior depends ultimately on the degree of civil responsibility assumed voluntarily by each individual comprising the group, civil rights of the individual descend from the degree of responsibility that he has assumed. Granting rights without assumption of responsibility only grants special privilege. Because responsibility always entails renunciation of personal pleasure, the granting of rights without assumption of responsibility will destroy the effectiveness of the group as each member demands the same special privileges.

Each individual is of value to mankind only to the extent that he is willing to sacrifice personal pleasure for the welfare of the group. It is by deeds alone that man reveals his worth. As an individual, nature considers him no better than any other of her creatures. The act of being born endows no value whatsoever to the individual in the eyes of nature. It is only by what use he makes of the tools nature supplies him with that man develops value among men.

James the Just in his general "Epistle" in the *New Testament* sums up the truth eloquently and simply by pointing out: "Even so faith, if it hath not works, is dead, being alone."²⁵

We see here in James's "Epistle" the transition of religion, heretofore built on the principles of sympathetic magic, into scientific truth that is proved by our psychoanalysts and historians nineteen centuries after James wrote it. Of course, James did not originate the ideas. What he did was to emphasize the responsibility of the individual, and charge him with the duty of accepting it and acting according to the discipline it imposes upon him.

²⁵ The Bible, James II, xvii.

James removed the responsibility for civil behavior from the world of magical rites of propitiation to a practical sound basis.

It is not our purpose to inquire into the religious synthesis that we know as Christianity,²⁶ but to emphasize the psychic energy contained in personal pleasure, which the psychoanalysts call narcissism. Professor Freud postulated that its strength is derived from the fact that²⁷ "narcissism is the original condition, out of which object-love [such as love of something external to the individual] develops later without thereby necessarily effecting a disappearance of the narcissism". It is this narcissistic concern with personal pleasure that endows such psychic force to narcissism that it renders one incapable of admitting facts that demand the renunciation of any part of the pleasure involved. It causes the devout Christian to cling to magic rather than accept responsibility for his own behavior. It causes scientists to ignore truth, because to accept it would conflict with the scientist's personal idea of what the facts should be. And it acts to cause man to seek the first resemblance in his program without reflecting upon the adequacy of the selection, yielding, thereby, the spurious logic that results in magic.

Narcissism is the foundation stone of Liberalism. It acts through devious, and always spurious, methods to shift individual responsibility away from the individual while promising him the benefits he can only attain by accepting that very same self-discipline he seeks to avoid. It is, in fact, reason by magic—a regression to the "original condition" of Freud, and the personal omnipotence of the savage.

²⁶ For a well-documented description of the synthesis of Christianity, see A. Powell Davies, *The First Christian*. A complete authoritative bibliography is included. For a continuation through its formulative years see Edward Gibbon, *The Decline and Fall of the Roman Empire*, chapters XV, XXVIII, XLVII and XLIX.

²⁷ Sigmund Freud, *A General Introduction to Psychoanalysis* (Riviere translation), Permapbook Paperback, 1958, p. 423.

The “Collective Soul”—Part IV

By RICHARD SWARTZBAUGH

Automobiles and aircraft carriers are not extensions of a type of civilization begun by the Egyptians or Greeks and consisting primarily of stone structures and space-bound social and intellectual accomplishment; but rather the modern space machines derive from a traditional barbarian culture which began in the Iranian Plateau and emphasized tactics, discoveries, and inventions for overcoming space. The ancestor of the car is not a pyramid or an aquaduct but rather the raider's pony and chariot.

Civilization, with its agricultural base, its Megalithic structures, and its production-oriented, feminine world-view, is not a cultural climate favorable to the building of any kind of machine let alone space machines. The first agricultural implements were used by women of hunting and gathering societies to dig for roots and grubs while the men used relatively refined weapons for war and hunting. Hunting societies, even the most primitive, have a more advanced technology than some advanced agricultural civilizations. The transition from the hunting society to civilization was, at least initially, a setback for technology. Contrast the bow and arrow, the technique of distilling poison, and other hunting advancements of many primitive tribes, with, say, the simple digging sticks with which the Inca and Maya carried out all agriculture. Moreover, the weapons of peasant peoples were spears and swords, whereas the more mobile peoples emphasized projectiles—the spear, throwing-stick, blow-gun, and bow and arrow being fairly advanced inventions. In an overall way, farming peoples were inferior in technology, unless we hold metallurgy and irrigation to be a primary advancement, though they depended more on the availability of mass manpower than on creative ability. Metal was eventually important to the mobile barbarians, but its manufacture was adapted to the essential core of barbarian technology, which was not inferior, but was fundamentally distinct from the arts of civilization.

Originally the ancestors of the Indo-European peoples extended from Western Europe to the Iranian Plateau, thinning out in the direction of India. The specific ancestors of the present-day Europeans probably originated on the Iranian Plateau, where they led a free hunting existence, finally turning to pastoralism and raiding. Constantly pursuing fleet-footed game animals, they were continually forced to move rapidly, both in pursuing individual animals and seasonally following whole herds. They had to limit themselves to the barest essentials of culture, consisting only of tents and hunting instruments. It is not known whether the steppe peoples invented the bow and arrow, but the Huns are to be given

credit for the short, powerful compound bow, used around B.C. 2000 primarily in chariot warfare. Of primary importance was the domestication of the horse around B.C. 3000, contemporaneous with the first appearance of large stone structures in the Euphrates and Nile valleys. Barbarism and civilization therefore get their initial impetus at the same time. The interaction between them in terms of the exchange of technology shows that neither was inferior to the other, but that, spatially speaking, they had opposite purposes. An example is the invention of the wheel and the cart. The wheel may have been taken in principle from the potter's wheel, a civilized invention and probably at first the concern of women; but the wheel was applied to a heavy cart adapted for hauling loads on paved streets of the city. It is also possible that the wheel was taken from a round calender stone rolled to the temples on ceremonial occasions, thus emphasizing the dimension of time in all civilized life. Horses were adopted from the barbarians and hitched to the carts, which, however, were relatively unmanoeuvrable in that they could turn only by slipping their wheels sideways. The axle moved with the wheel, rendering them useless on the battlefield. The barbarians, then, in turn borrowed the idea of the cart but radically perfected it for conditions of warfare on the open plains. Two wheels instead of four were adapted for sharp movement and the wheels themselves were spoked instead of solid to eliminate unnecessary weight. Improvements were also made in the harness, originally a civilized invention but perfected by the barbarians to allow the horses to bear a part of the weight of the vehicle.

The style of barbarian warfare was thus a whole complex of traits, consisting of the improved compound bow, which allowed charioteers to shower arrows on enemy foot soldiers, the chariot itself with its specially bred horses and improved harness, and finally a system of quadrilateral earthwork fortifications, which could be constructed in the territory of the enemy, preventing the defenders from attacking while the invaders rested at night. The earthwork forts were later constructed by Vikings, who, however, made round ones. These barbarian war strategies and instruments enabled them to terrorize rooted, agricultural, peoples who were powerless because they were confined in space. The barbarians early recognized the strategic advantage of mobility, and they concentrated their efforts on methods to extend their range of penetration and their speed of attack. Social organization was adapted to this pattern of life, and a patriarchal, masculine ethos was developed from which the Western peoples still have not extricated themselves. nor, in the age when machines make even greater space exploits possible, do they want to.

As the barbarians spread into Europe in the Bronze Age invasions of about B.C. 1800, they took their chariots with them even though they would be bogged down in the swamps and forests of Europe.

The warriors dismounted from the chariots and used swords and spears instead of arrows. It was only out of the necessity of the terrain that hand-to-hand combat was employed, in contrast to the customary hand-to-hand tactics among civilized peoples. Among the Homeric Greeks there was something ignoble about the use of the bow and arrow. However, the spatially mobile culture of the Celtic barbarians overran the indigenous Europeans, crowding them and their culture into the remotest corners of Europe, where they survive only as small pockets in some parts of Ireland and Scotland. Since the indigenous Europeans had no cultural impact on the barbarians, the latter persisted in their own culture, especially now that the wide oceans beckoned to be explored. Again with the building of swift ships, projectile-type weapons were used.¹

Finally, the Vikings excelled in building space machines. Brondsted² says:

The ships of the Vikings were the supreme achievement of their technical skill, the pinnacle of their material culture; they were the instrument of their power, the pride of their existence. What the temple was to the Greeks the ship was to the Vikings, the expression of their natures in a harmonious pattern. Whether it was the black ship on its "cool keel" gliding away from the land, or, "like the goat of the sea", gaily butting the waves with its bows, it was always the Viking's favourite object of contemplation, created by his skilful hand and affectionately commemorated in his poetry.

Western mechanics were established in part by the outer spatial investigations of Galileo, Kepler, and Newton. As man peered into outer space, the universe began to appear as a deliberately constructed mechanism. Intense occupation with space led to the conviction of causality, which in turn encouraged the view that terrestrial space was determined by laws based upon a cause. Once the idea of spatial causality had permeated Western thought, and particularly British thought, the manufacture of micro-machines was inevitable.

The intellectual history of the outer spacemen of Europe is, in its beginnings, lost in prehistoric darkness. However, in so far as we understand the prehistoric roots of modern culture it is possible to focus directly on its outgrowth, the high barbarism of the machine. "Modern" outer space culture may date back to the first ponderings of monks before 1000 A.D. We may imagine these early thoughts before Duns Scotus and William of Okham to be vaguely scrawled on monastery walls, the meanings obscure to our reason but suggesting a mentality or spiritual outlook ancestral to our own. It is not too much to assume that even at this early date monks were busy

¹ Johannes Brondsted, *The Vikings*, Penguin Books, Baltimore, 1960.

² Johannes Brondsted, *op. cit.*, p. 130.

with a dream of the space machine. This fantasy has occupied us for many ages.*

If we are to find the inception of the modern machine we must study the astronomers, whose writings are available to us. However, besides the thinkers who focused directly on the problem of outer space, there were two English philosophers, Scotus* and Okham, who had thought of the world as a machine. They had analyzed the world as a cause-and-effect structure, oiled and kept in operation by a Master Mechanic, God. If man were to win power over this machine—a dangerous and heretical matter, since man would be infringing on God's function—he would have to see into the cause and effect principle of the world. Knowledge was conceived as the power to control the whole of the world by interfering with its parts. Roger Bacon founded the notion of *scientia experimentalis*, wherein Nature's secrets could be wrested from her "with rack and screw." On the Continent, Petrus Peregrinus was tinkering with a perpetual motion machine, and Albertus Magnus had built an occult contraption which made strange loud noises, which, though it performed no special function, terrified townspeople for miles around. A whole line of thinkers followed, culminating in Newton, who finally applied numbers to the world and found it to operate according to regular, mathematically predictable causal laws. Progressively the idea of the machine-world extended itself to objects of human attention other than physical bodies. Thomas Hobbes, influenced by Newton, made human society out to be a sort of machine operating according to mathematically describable laws. The machine fantasy was born in these thinkers, and all that was required to realize the dream in the external world was the hand of an inventor and the promotion of an entrepreneur. Mumford³ says: "To fix attention upon a mechanical system was the final step toward creating system. . . ."

The theoretical idea of the machine was translated through the energy of outer space culture into a micro-machine under the power of man. The theologian and philosopher had conceived of the world as a machine, and now the secular and pragmatic priests, the machine magicians, set about to realize this world-view as a physical fact. They built a microcosm, man-controlled, on the model of the God-controlled macrocosm. Man became his own ideal—a little god. The saints of the new machine culture were three great Scots: James Watt, Adam Smith, and Andrew Carnegie, who together embodied the main interdependent aspects of the industrial revolution—the invention, industrial theory, and capital. Although these

* Monkish chroniclers of the Middle Ages have left a description of an early king of Britain having been killed by the failure of his glider—EDITOR.

* Duns Scotus was probably a Scottish not an English philosopher, being the Scot from Duns (Berwickshire)—EDITOR.

³ Lewis Mumford, *Technics and Civilisation*, Harcourt, Brace and World, New York, 1963, p. 147.

founders were Scots, the stage for the space machine was being set in the great spaces of America, where European outer space culture would one day fulfil itself. North America was being populated by Scots and other European peoples. In America, by 1790, Benjamin Franklin had dreamed of the airplane.

The idea of the space machine occurred early to Western man, even if we neglect considering military technology, particularly the rifle and cannon. The vision of the space machine was already in the mind of Roger Bacon⁴, among others:

I will now mention some of the wonderful works of art and nature in which there is nothing of magic and which magic could not perform. Instruments may be made by which the largest ships, with only one man guiding them, will be carried with greater velocity than if they were full of sailors. Chariots may be constructed that will move with incredible rapidity without the help of animals. Instruments of flying may be formed in which a man, sitting at his ease and meditating in any subject, may beat the air with his artificial wings after the manner of birds . . . as also machines which will enable men to walk at the bottom of seas or rivers without ships.

Hooke said, moreover, in the seventeenth century: "(It is) . . . not impossible to hear a whisper a furlong's distance, it[s] having been already done; and perhaps the nature of things would not make it more impossible, although that furlong be ten times multiplied". Glanville said in 1661: "It may be that, some ages hence, a voyage to the Southern tracts, yea, possibly to the moon, will not be more strange than one to America. . . ."⁵

Thus we see a clear progression from the chariot barbarism of the Iranian Plateau, to the Bronze Age invasions of Europe, to European *Völkerwanderungen*, Vikingism, and the Crusades, to sixteenth and seventeenth mechanistic philosophy, to the modern space machine, the automobiles and aircraft carriers. Although we naively trace our culture to the Greeks and Romans, and compare even the civilization of Egypt favorably with our own, we are in fact antithetical to the immobility and rootedness of these civilizations. We are what we are by virtue of our barbarian past, not because of what civilization has bestowed upon us. We *are* barbarians. This has been said of us by civilized people living abroad and in the United States, and it is true. One more, our superiority in culture consists in this heritage. In the modern age technological high barbarism is superior to all civilization.

⁴ Lewis Mumford, *op. cit.*, p. 58.

⁵ Lewis Mumford, *op. cit.*, p. 59.

CITIES

In the American city, savage-civilized culture tends to gravitate toward the city's center, while barbarian culture pulls away from the center and settles in the surrounding and outlying areas. This spatial relation between barbarism and civilization has been the pattern in all ages and places in the world. Even having conquered a civilized city, the barbarians lived around it in castles perched on surrounding hills, rather than right in it. However, America presents an unusual picture which disturbs foreign visitors. American barbarian culture overshadows, in sophistication and complexity, America's civilized culture. The highest developments in America can be seen *around* the cities, not in them. The airplanes, autos, highways and telephone wires are more advanced, in general terms, than the books and buildings of the inner city culture.

The essential American city is not so much a "place to live in" as it is a base for operations. The city is a nexus of motion going out over the city boundaries to the remote places of the world. For a person who regards the city as a place where culture is concentrated, the American city comes as a disappointment and a shock. He has read about America and has felt the impact of her culture through her military forces and her economic institutions. However, when he sets foot in the "center" of the American town, he senses "nothing." There seems to be a vacuum where there should be a cultural center. He feels impelled to travel on to the next city, though he cannot find particular, discrete, territorially defined, and culturally significant "places" anywhere. This, for instance, was Sartre's experience, as reported by John Kouwehoven:

They [the Americans] are used to living in grid-patterned cities and towns whose streets, as Jean-Paul Sartre observed, are not like those of European cities, "closed at both ends." As Sartre says in his essay on New York, the long straight streets and avenues of a gridiron city do not permit the buildings to "cluster like sheep" and protect one against a sense of space. "They are not sober little walks closed in between houses, but national highways. The moment you set foot on one of them, you understand that it has to go on to Boston or Chicago."

America is connections without content. Or, from a different perspective, the connections *are* the cultural content of America. In Marshall McLuhan's famous formulation, "The medium is the message." Connections are defined here as intellectual tension through space, in the framework of which particular points have only a relative existence. They exist only in so far as they are connected with other points. The American city, to the extent that it reflects barbarian culture, has no real existence of its own beyond the fact that it is bound to other cities by means of telephone wires, highways

and airlines. Describing such a city a citizen might say: "At least it has an airport; one can get out." An American city exists only to be gotten out of or gotten into, the residential sections are called "bedrooms"—temporary stopovers or "pit stops"—and an office is a place where one drops in when one is not on one's way to a remote city via airplane. Americans are often getting into or out of their towns, but more often they are just driving through. If a person is on a long trip he scarcely notices the cities he passes through except for occasional areas of traffic congestion on the freeway. The freeway carries him right through the city, just as it carries him over all features of the landscape. The city exists as an arbitrary destination, since the main work of the culture is just being under way. Since the city has only a relative existence, its central area is comparatively devoid of culture and wealth. The culture and wealth of America exists *between* cities, not in them.

American culture is not *in* the city but rather it is "everywhere," so that the foreign visitor sees in America violent, hectic energy but nothing that counts for him as tangible material evidence of that energy. American vitality seems to be expended in the process of motion which, however, the foreigner views, using his own culture as a framework of reference, as a means, not an end, in culture. The American city eludes the foreigner and is intangible as though it were dissolved in pure space. The population center is not a city if by city we mean a "place" that is "somewhere." The United States town is no place in particular. Standing down town, the visitor feels the compulsion to move on to some distant point, or otherwise the cultural essence of America will elude him. Indeed, if he feels he should stay in the city center, he does not grasp the city's underlying mentality. He would understand the city better were he to go to South-east Asia where there are American aircraft carriers, helicopters, supersonic fighters, rockets and paratroopers. These things give one a sense of the inner nature of the American city, with its unimpressive rows of crackerbox houses and its unsightly factories.

Ultimate Judgment on Developmental Parent Race Predominance

By G. PANTEL

When, after a thorough search, one is able to confirm the awareness of being sub-specifically bred, it is abidingly reassuring, whatever one's origin — Euroid, Caspoid, Mongoid or Afroid¹ — to confirm that awareness and dismiss unfounded reference.

By analogy it appears possible that a comparable and equally abiding reassurance may be produced when, after a thorough search, a crossbred least advanced in back-breeding as he may be — say of second or third back-breeding generation² — should confirm his awareness of a decisive predominance of the genotypic determinants of either of his parent developmental groups (parent races), that are in control of his structural and functional development.

This appears possible, and may well prove to be of decisive significance for the entire life of the crossbred, likely as it is to place him on the same factual footing as the non-hybrid, on the following grounds:

1. It has been recognised³ that the inherent structural and functional development of the neuronal system (open to accountable recognition by study of the mental powers, tendencies and behavioural characters for which it accounts) has by far the largest capacity for survival resources, when held against all other traits, physical, morphological and pigmentary in the same terms, of resources for survival. The inherently developed neuronal structure of the central nervous system is essentially the man. It is also the constant factor of behaviour, the factor on which one may rely.⁴

¹ G. Pantel, *Specific Survival*, The Triangle, London, 1968; G. Pantel, *Specific Survival* (revised edition), The Triangle, London, 1969.

² G. Pantel, "Significant Evidence on Inheritance and Hybridisation, Part I," *THE MANKIND QUARTERLY*, Vol. VI, No. 4, April-June 1966, 219-238; G. Pantel, "Progressive Interference with Man's Specific Survival," *THE MANKIND QUARTERLY*, Vol. VII, No. 4, April-June 1967, pp. 236-254; and G. Pantel, 1968, *op. cit.*

³ G. Pantel, *Essential Physiological Papers*, The Triangle, London, out soon; G. Pantel, *Living Ability*, The Triangle, London, 1958; G. Pantel, "Determinant Selective Tendency Based on the Quantitative Unit of Measurement for Genetical Progress in Man," *Genus*, Vol. XX, No. 14, pp. 64-67; and G. Pantel, 1969, *op. cit.*

⁴ G. Pantel, *Specific Survival*, 1968, *op. cit.*

2. In the progress of cross- and backcross-breeding, the genotypic determinants controlling the development of neuronal structure and function of the central nervous system in either of the parent races involved, cannot be genetically expected to be inherited in any predictable proportion, together with, or apart from, the determinants controlling the development of morphological and pigmentary traits and appearance in the same parent race.

As a consequence of these two facts (under 1 and 2 above), the allelic pairs of genotypic determinants homozygously controlling the structural and functional development of the central nervous system (which are inherited from one of the parent races involved), and any possible dominance in the heterozygous control of this particular development — of the central neuronal system — must ultimately decide the predominance of one or the other parent race in the backcross-progeny, rather than their morphological and pigmentary appearance.

3. The predominance in the crossbred of the genotypic determinants of either parent race accounts for his preference to breed back into that particular race.⁵ As a consequence, the parent race which is predominant in the crossbred is also the race into which he breeds back.

4. Every crossbred of second or third back-breeding generation — least advanced in back-breeding as he may be — can genetically be expected to show a considerable predominance of the genotypic determinants (controlling his development) of one parent race or the other.

5. Generally, one can reasonably be expected to be more or less aware of one's own genotypic origin, so that where such awareness is truly felt, it may be held to constitute the ultimate judgment on genotypic identity.⁶ From relevant observations it follows, on the other hand, that every crossbred, however little advanced in back-breeding, can be expected to be aware of, and capable of discerning, the predominance (in the control of his structural development) of the genotypic determinants of one parent race or the other, although information, practice of observations bearing thereupon and maturity appear to enhance such capability.

6. Whenever a crossbred happens to become sufficiently aware (genuinely and without undue influence) of the predominance (in the inherent control of his development) of the genotypic determinants of one parent race or the other, so that he can ultimately state that he is of predominantly Euroid, Caspoid,

⁵ *Ibid.*

⁶ *Ibid.*

Mongoid, or Afroid genotypic origin as the case may be,⁷ such a statement can reasonably be expected to have the following consequence. The crossbred thus aware of his genotypic identity, being predominantly that of one or the other parent race, would prove incapable of any feeling of divorce from that parent race. Discrimination against him on account of hybrid origin neither would have any effect upon him any longer, nor could it be at all substantiated, or meaningfully exercised, by any member of either of the parent developmental groups involved. It could not, since his self-identification as predominantly Euroid, Caspoid, Mongoid or Afroid as the case may be, when made on account of truly felt awareness of the predominance concerned, is the ultimate judgment on a crossbred's genotypic identity, and necessarily implies a positive, constructive, faithful and constant attitude of the crossbred towards the parent developmental group concerned. This genotypic self-identification implies the attitude, namely, which in no way differs from that of the Euroid, or of the Caspoid, the Mongoid or the Afroid towards their respective developmental groups. This attitude identifies the crossbred with a member of the parent race concerned, in the very terms of development group allegiance. Whenever a crossbred thus genotypically self-identified is being considered for responsible engagement, there can be no conceivable need or spontaneous desire for genotypic origin to be a factor beside qualification and resolve.

7. On this factual account, it appears possible that the crossbred's statement concerned (of genotypic self-identification) will prove capable of restoring to him the opportunities open to the sub-specifically bred. The comparatively small but still considerable number of people concerned here may find the suggested self-identification to be a step capable of shaping their entire lives, and of answering the highest possible hopes for a sound development of their unfortunately affected youth.

It may be appropriate to repeat here what has been put in words elsewhere⁸ with reference to non-hybrids, since it may well apply also to crossbreds who prove capable of discerning the predominant parent race in their inherent development.

"No tawny, pink, brown or blue 'tinge' of eyes, hair or skin, no 'touch' of shape of nose, eyes or mouth, or 'hint' of mannerism, and no document, however fundamental or sacred, can undo one's classification of oneself by one's own instinctively guided judgment." So, it would seem, from these premises, that we can argue that the ultimate judgment on your actual genetical origin is, and always will be, your own, and having made it, it is likely that the whole world will respect it.

⁷ *Ibid.*

⁸ *Ibid.*

Journals Received

ETHNOLOGY

A quarterly journal of cultural and social anthropology published by the University of Pittsburgh, Pennsylvania.

Vol. IX, No. 4, October 1970

Contents: Hunting and Hunting Magic Among the Amahuaca and the Peruvian Montana, by Robert L. Carneiro; The Inkyo System in Southwestern Japan: Its Functional Utility in the Household Setting, by Kenne H-K. Chang; Father Arithmetic: Numeration and Counting in New Britain, by Michael Panoff; Witchcraft as Negative Charisma, by Paul R. Turner; Male Initiation in the New Guinea Highlands, by Andrew Strathern; The Ethnography of Two-section Systems, by Warren Shapiro; A Fifth Analysis of the State Husband Tale, by Frank W. Young; Parental Rejections, Food Deprivation, and Personality Development: Tests of Alternative Hypotheses, by Ronald P. Rohner; Book Reviews, etc.

NOUVELLE ECOLE

Published twice a year by Nouvelle Ecole, Paris 7. Price 10F.

No. 13, Autumn-Winter, 1970

Contents: L'empirisme logique et le "Wiener Kreis," by Alain de Benoist; Du sens des énoncés, by Louis Rougier; Bertrand Russell et le Cercle de Vienne, by Philippe Devaux; Book Reviews, etc.

L'HOMME

Published quarterly by l'Ecole Pratique des Hautes Etudes, Sorbonne, Paris. Price (overseas) 18F.

Vol. X, No. 3, July-September 1970.

Contents: "Parler Famille," by Tina Jolas, Yvonne Verdier and Françoise Zonabend; Pour l'étude de la parenté dans les sociétés européennes: le programme d'ordinateur ARCHIV, by Jean Cuisenier, Martine Segalen and Michel de Virville; Les Difficultés de la théorie de la présupposition, by Alain Trognon and Oswald Ducrot; Book Reviews, etc.

Vol. X, No. 4, October-December 1970

Contents: Alternance de l'échange restreint et de l'échange généralisé dans la système matrimonial orokaiva, by Eric Schwimmer; Essai de représentation graphique de l'alliance matrimoniale, by Pierre Etienne; Le Mécanisme chromosomique de l'hominisation, by Jacques Ruffié; Les Génies des Quatre Palais, by Pierre Simon and Ida Simon-Barouth; Book Reviews, etc.

JOURNAL OF BIOSOCIAL SCIENCE

A quarterly journal published for the Galton Foundation by Blackwell Scientific Publications, Oxford, England. Price £2.75.

Vol. 3, No. 1, January 1971

Contents: Social class and marriage patterns in some Oxfordshire populations, by G. A. Harrison, R. W. Hiorns and C. F. Küchemann; Skinfold measurements of obesity in British businessmen, by J. F. Richardson and G. Pincherle; Use of contraception by young mothers in Copenhagen, by Agnette Braestrup. Book Reviews, etc.

Book Reviews

DISADVANTAGED CHILDREN: HEALTH, NUTRITION AND SCHOOL FAILURE

By Herbert G. Birch and Joan D. Gussow. Grune and Stratton, Inc.
New York and London, 1970. Pp. 322. Price \$7.50.

This book attempts to demonstrate that poverty exerts many subtle influences on pregnant women, newborn infants, and young children that militate against successful school performance and therefore against upward social and economic mobility. Poor food, poor housing, and poor sanitation are stated to imprint a devastating effect on the disadvantaged so that they cannot compete with the affluent segments of society. They thus remain hopelessly trapped in the poverty cycle, breeding more mentally crippled children who are beyond rescue by any single remedial program.

Studies from all parts of the globe are cited (United States of America, England, India, Africa, Latin America) but the thesis is far from proved. Environmentalists have eagerly seized upon nutritional explanations for the academic retardation of the Negro, often drawing upon animal experiments of uncertain value. Protein, vitamin, and mineral deficiencies may indeed stunt the growth of rat brains when undernutrition commences during pregnancy or lactation, but the degree of dietary restriction is so extreme that it cannot be matched by diets consumed by ghetto Negroes. Only near starvation in some areas of India or Central America offer parallels. It must also be remembered that a rat litter is born at a stage of development equivalent to a four or five-month human fetus and therefore far more vulnerable to nutritional stress.

It is known that the widespread and prolonged hunger in German-occupied Poland and Russia did not produce an epidemic of feeble-minded children. Yet few ghetto Negroes were ever reduced to the starvation diets of Polish victims over a six-year period. Genetic causes are therefore more likely for Negro impairment.

ROBERT E. KUTTNER

LES PALADINS DU MONDE OCCIDENTAL: L'HISTOIRE PROFANE INEDITE

By Laurence Talbot. Editions marocaines et internationales, Tanger,
1965. Pp. 286. Price 22F.

In this remarkable book, which testifies to an original and independent mind, the authoress—apparently a French philologist—tries to prove that a great and highly developed civilization (“une civilisation occuménique puissante et de haute classe”) which preceded historic times, left many relics in European cultures that followed.

This civilization was that of the Atlantics, who founded a mighty empire in Western Europe and Northern Africa. The “paladins,” who brought elements of their Megalithic culture (my denomination) to Greece, Asia Minor, Egypt, Syria, Mesopotamia and even to India, were the heroes and demigods of Greek mythology—Hercules, Prometheus, Atlas, Talos and others—and were in reality the deified leaders of colonizing groups of Atlantics and “Northerners.”

It is conspicuous that the authoress bases her theory almost exclusively on etymological and mythological arguments, with only occasional reference to archaeological data. Neither does she try to fit her findings into the conventional time-scheme of prehistorical periods. In this respect it is characteristic that not a single date is to be found in her work. However, this want of precision does not alter the fact that her material is varied and extensive; it embraces data derived from northern mythologies—Irish legends, the Edda and the Kalevala—as well as from northern languages, predominantly Danish, Swedish, Gaelic and Welsh.

Another fault of her book is that it betrays a deficient knowledge—or at any rate a neglect—of the anthropological classification of mankind. It is true it is clearly stated that the Atlantics had blue eyes and reddish-blond hair, but they are not treated as a separate (Atlantic or Dalic) race, but confused with the Indogermans, i.e. the true Nordics (as on pp. 233 and 275). Other races seem to be non-existent. The Pelasgians—surely a people of Mediterranean race—are declared to have been of Atlantic origin—“a People of the Sea descended of the north-west of the Atlantic area” (p. 49). This is based purely on etymological grounds that are far from convincing.

It is bewildering, however, to read (p. 257) that the Sumerians were a colony of the Scythians, the Thracians and the peoples of Northern Europe, who were their forbears. All these peoples should be taken together as “Sumerian peoples” (“peuples sumériennes”) on the grounds that they had in common the ancient symbol of a beam, named in the Old French *sommier* or *sumer*. This is only one of many contentions that sound rather fantastic. Besides, many of the proposed etymologies seem to be far-fetched and arbitrary.

Apart from these serious objections, the book contains much valuable information, while its heuristic significance is undeniable. It directs our attention to an historical subject that has thus far been too much neglected: the spread of a prehistoric culture of Western Europe into the Mediterranean countries and the Near East. That the Megalithic culture of the Atlantics made up the basis of the culture of ancient Egypt, was already the opinion of the German archaeologist Carl Schuchhart (in his *Alteuropa*, Berlin und Leipzig, 1935). The authoress gives new arguments for this assumption, while extending it to Phoenicia which was, in her opinion, a colony of the Atlantics; the influence of this ancient people and their civilization even reached Mesopotamia.

She reckons that the elements of this civilization that found acceptance in the cultures of the Pelasgians, the Cretans, and the peoples of the Near East were, first, the worship of a number of marine animals—the jelly-fish (Lat., *pelagia*), the spider-crab (*maja squinado*), the dolphin, the mackerel, and the whale—as well as such sea-birds as the razor-bill and the petrel, which were revered as totems. Most of the animals are pictured on Cretan pottery or are figured in the heraldry of some parts of Europe. Further, the worship of a number of Greek gods and demigods—Hades, Poseidon, Pallas, Erechtonios and Dionysus—was of Atlantic origin. She claims also that the first alphabet was invented in the West and that it was from there that the Phoenician Kadmos took it to the Greeks (pp. 111-113). The isle of Atlantis, the centre of this Western empire, is situated by the authoress in the northern part of the Atlantic coastal area of Europe.

Enough has been said to make it clear that this somewhat extravagant book has elements in it which are worthy of study.

F. J. LOS

IMMIGRATION AND NATIONALISM: ARGENTINA AND CHILE, 1890-1914

By Carl Solberg. University of Texas Press, Austin and London. 1970. Pp. 222. Price \$6.50.

Social and political scientists exhausted by the monotony of immigration studies on North America will welcome this volume as a change-of-pace in their readings. The opportunity to compare the Latin American experience ought to be refreshing. The author has made extensive use of newspaper files and has added a few amusing political cartoons dealing with the Latin reaction to immigration.

The impulse to fill empty land motivated these largely Caucasian nations to encourage immigration, often by subsidies. At the same time, lacking the strength of the Yankee giant, they feared that large enclaves of European settlers might invite European intervention if the colonists were dissatisfied. Welsh farmers did threaten to complain to the home country before evacuating their community to Canada. And the Italian government did attempt to conscript her citizens living in South America.

Argentina absorbed more immigrants than any major country with 30 per cent foreign-born in 1910. Grave doubts as to the wisdom of this ethnic transformation soon developed. Immigrant virtues such as thrift and frugality were denounced as incompatible with the life-style of Argentine grantees who scorned the manual trades and commercial activities. Strangely enough, Spanish immigrants were not particularly prized though the ethnic connection was closest with these people. The new Spanish ended up as garbage collectors and dock workers. This contrasts to the marked preference for immigrants from Great Britain shown by the United States. Much useful information is packed into this interesting book.

ROBERT E. KUTTNER

WITHIN THE FOUR SEAS: THE DIALOGUE OF EAST AND WEST

By Joseph Needham. George Allen and Unwin, London, 1969. Pp. 228. Price £2.

The author is a distinguished scientist and the Master of Caius College, Cambridge, who made his name as a biochemist and embryologist, and later became an expert on China.

What he has to say on that subject is evidence of a deep appreciation of that culture, and could have been profound if it had not been marred by a prejudice in favour of everything Chinese coupled with a so well-marked predilection for apologising for Marxist concepts and the Chinese comments, no matter how disguised in the language of urbane scholarship, and overlaid with a quite welcome spirituality not often to be encountered in that context.

VIOLENCE AND THE STRUGGLE FOR EXISTENCE

Edited by D. N. Daniels, M. F. Gilula, and F. M. Ochberg. Little, Brown, and Co., Boston, 1970. Pp. 451. Price \$12.50.

This is a collective effort by 23 members of the Psychiatry Department of the Stanford University Medical School. It is dedicated to the Rev. Martin Luther King and Senator Robert F. Kennedy. None of the 15 chapters is profound but all review adequately selected topics. The first covers the biological aspects of violence (hormones, genes, brain anatomy, lack of socialization during infancy, and so on.) The following chapters examine psychoanalytical, emotional, and environmental theories of aggression.

The second section introduces contemporary issues: racial disturbances, firearms control, violence on television, and crimes due to drugs or mental illness. Medical histories of assassins attacking American presidents are included. The symptoms are parallel to those reported for Dimitri Tsafendas who stabbed and killed Prime Minister Hendrick Verwoerd of South Africa (religious fanaticism, hypochondria, etc.). This was omitted perhaps because the Mulatto killer is regarded by some militants as a racial hero.

Strong emotions such as love and hate have too long been left to poets. They deserve scientific scrutiny, although academic psychiatrists may not represent much improvement over poets when it comes to objectivity. Man has tried to eliminate violence by counter-violence (prison, punishment, repression, brain-washing, etc.). Social evolution has not changed human nature. It has merely defined/approved and disapproved forms of aggression. A new approach is certainly needed.

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